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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., August 14, 1924

NEW SERIES
VOLUME XXVI, No. 8

Pastor N. W. P. Bacon and wife of Itta Bena are taking a month's vacation at Hot Springs.

Brethren, news is not news till the thing happens. Send us a report as soon as the work is done.

Dr. R. B. Gunter assisted Pastor Smalley in a good meeting at Walnut Grove. There were fifteen additions, and the work seemed just begun when the meeting closed.

Columbia Church will build a Sunday School annex, the work of the school having grown to such proportions of recent years that the house will not accommodate the people.

Another man running a still was killed in Mississippi last week while shooting at an officer. If anybody has to be killed, it is better that it be the law breaker than the officer.

Pastor J. R. Smallwood of Addison, Texas, had Brother B. C. Land of Tulia to help him in a meeting beginning August 2nd. These are both Mississippi men and they are doing good work in Texas.

Pastor Bryan Simmons has resigned at West Laurel Church, effective October 1st. By this time he hopes the new church building will have the walls finished and the roof on. He has done a good work in inspiring his people to a great undertaking.

Twenty-five were added to the Tupelo Church in June, the first month of the pastorate of Dr. D. I. Purser. A meeting was held in July in which the pastor preached to large audiences on the lawn. Fifty-two were added during the meeting. The music was conducted by Brethren Huey and Ballard, with Mrs. Huey as pianist. The church is moving on its work of saving souls.

A few things got into the Record in the absence of the editor which would not have appeared if he had been in the office. We regret it. Also the Department of Evangelism, which is so ably conducted by Dr. R. S. Gavin, got scattered and was not properly credited. As this was a new department the printer did not understand the arranging of it.

Louisiana College (Baptist) has been authorized by the State Convention Board to put on a campaign for \$200,000, to be raised between this and November 1st. All contributions are to be over and above the campaign pledges. If Louisiana Baptists give this amount, it is said the college will get an additional \$100,000 from the Education Board of the Southern Baptist Convention and \$90,000 from the General Education Board of New York.

Last year there were Baptist students in the University of Illinois from 27 states and five foreign countries. If anyone knowing of Baptist students coming to the University of Illinois this fall will drop a line to the Baptist Student Pastor, Rev. Martin S. Bryant, 807 S. Fourth St., Champaign, Ill., before September 1st, he will mail them before they leave home an announcement of the location and services of the University Baptist Church and will also be glad to do anything else for them possible.

Brother S. G. Pope assisted Pastor A. S. Johnston in a meeting at Seminary last week in which thirty-five were received for baptism.

The cut on page one last week showing the Bible Class of Hillman College was furnished us by Dr. P. E. Burroughs of the Sunday School Board in Nashville.

A young man at Meridian was killed by a train after obeying the stop law, because the view was obstructed. In the minds of many this new law is useless if not an actual nuisance.

Pastor J. W. Dicken of Lafayette, La., recently preached to his people a strong sermon on "What's the Matter With the Women?" in which the modern craze for undress was scored.

Pastor D. I. Purser of Tupelo assisted in a meeting at Shannon in which ten were added to the church, seven by baptism. Mr. and Mrs. Huey of Dallas, Texas, had charge of the singing.

Pastor MacPhail reports a good meeting at Bethel Church in Sunflower County. Thirty-one were added to the church. A B. Y. P. U. was organized in May with fifteen members, and now numbers fifty-seven. There is also a good Sunday School.

Over 500 Baptist churches in Alabama pay their pastors less than \$50.00 a year. Nearly 1,000 pay less than \$100.00 a year. What a chance for improvement. Don't ask us how it is in Mississippi. We are talking about our neighbors now.

Venezuela in South America is one of the most priest ridden countries in the world. A late census report showed that in one year there were 70,221 births, of which 47,600 were illegitimate. Of the 60,849 mothers included in that report only 16,556 could either read or write.

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then I will hear from heaven, and will forgive their sin and will heal their land. 2 Chron. 7:13-14.

Gospel Singers Mr. and Mrs. J. L. Blankenship of Dallas, Texas, are at present (August 3rd to 17th) assisting Pastor L. R. Robbins and the First Baptist Church of Stigler, Oklahoma, in a gracious revival meeting. The Blankenships have just closed a splendid meeting with the First Baptist Church of Frost, Texas, which resulted in more than fifty conversions and additions to the church.

Pastor N. L. Roberts writes:

We have just closed our meeting at Darling with Brother J. A. Lee of Tutwiler doing the preaching. Brother Lee is a splendid preacher, and he laid himself out with much earnestness. Fourteen were added to the church, nine by letter, and five by baptism. The church was greatly strengthened.

At the close the church committed itself to the task of paying the remainder of its debt, and furnishing the church this year. We expect to pay our quota for Southwide causes next year.

Brother J. W. Mayfield of McComb assisted Pastor Moulder in a meeting at Polkville, Smith County.

Our sympathy is with Judge Price and family of Magnolia in the loss of his home and all its contents by fire.

Dr. B. H. Lovelace will assist Pastor N. L. Roberts in a meeting at Lambert beginning August 22. Pray for the meeting.

J. S. Slaughter has resigned at Stonewall, and the church is looking for a pastor. They will probably go from half time to full time.

Fisk University in Nashville, a school for Negroes, has had a million dollars added to its endowment recently, mostly the gifts of white people.

The new law in Turkey forbids polygamy, only in exceptional cases. For many years the sentiment against polygamy has been growing, and they were really better than the Mormons in America.

By comparison of work in four big colleges in North Carolina, the Presbyterian of the South shows that it costs the state three times as much to educate a boy as it costs the denomination in a Christian college.

The Euphrates River, which once watered the Garden of Eden, is to be used by modern engineering to turn the desert into a garden. The waters near the source are to be turned into a lake and distributed as and where needed.

A report comes from the West Corinth Church unsigned giving an account of a good meeting in which there were twelve professions of faith, eleven additions and twelve young people dedicated their lives to the service of God.

All eyes and telescopes will be turned on Mars August 22, as the planet will be nearest us at that time, only thirty-five million miles away. Efforts will be made to see what the folks in Mars are doing this hot weather.

Miss Thelma Maxville recently started on her return journey to Moulmein, India, where she has worked as a missionary of the Northern Baptist Board for seven years. She spent her furlough mostly with friends in Mississippi, of which state she is a native.

Pastor H. L. Gaston, who came to East Moss Point from Alabama, has set to work to bring his churches up to the front in denominational work. He says Escatawpa will raise the amount asked of the church for 1925. He has proposed to his people that if they will take and read the Baptist Record for six months and are not satisfied, he will pay the bill.

During the college year that recently closed the Practical Work Department of the Southwestern Baptist Theological Seminary at Fort Worth, showed the following results obtained by the labors of the students largely, with some reinforcement by members of the faculty: 16,607 additions to churches; 11,702 professions of faith; 10,922 baptisms; and the enlistment of 1,357 volunteers for definite forms of Christian service.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Investment in Bananas

A deacon of Brother A. C. Furr's Church who is Treasurer of the 75 Million Campaign fund invested \$1.25 of Campaign money in bananas. It more than doubled in one week. In a little more than two months from the time the investment was made, he mailed us a check for the amount of \$35.75. Of this amount, \$25.00 was the money that he had made from the investment of his \$1.25 in bananas.

Missed Dinner

A lady in Hazlehurst Church in order that she might aid the Missionary Society in raising the amount asked for on the 75 Million Campaign did without dinner for several days and put the amount saved into the Campaign.

Did Without Ice

A lady in Camden, wondering how she could raise the amount necessary to meet the demands of the Campaign through the W. M. S., did without ice for a week during the hottest weather we have had. The women should provoke the men to emulation, for the Societies are giving over and above pledges made.

Country Churches

The most alarming situation in Mississippi is to be found with our country churches. From every quarter we are receiving information to the effect that many substantial members are moving into town and that many churches are left stranded. This does not always mean that the country is left without inhabitants, but it means in some cases that those who are left in those communities are either untrained for carrying on the church work, unable financially, or else indifferent.

Now what shall we do with this situation? It comes within the great commission just as much as the cities come within it. It is not difficult to sit off at a distance and write solutions for them. It is not hard to tell the pastor, who is struggling with these situations, what should be done. But it is difficult to take his place and show how it can be done. The writer believes that the only solution is for a number of people who have had educational advantages and who have been writing and speaking and preaching and telling the other men how to do the work to go and show how it can be done. In other words, those who know how will have to get on the ground and become a citizen among the people and show them how. It cannot be done by long distance methods. Doubtless someone is saying or thinking, why don't you go? Well, I am just as ready as anybody else and had just as soon go there as anywhere else if the Lord leads in that direction; and we are willing for Him to lead. If we save the cities and towns, we shall have to save the country. At least 75% of our people are rural people. Hence, the greater necessity for giving to them those principles which shall not only bring peace of soul and mind, but shall lead them in such a way as to enable them to become contented where they are. I do not mean contented with present conditions, but show them how they can transform their environment and find the things that are essential to their well being and welfare in their midst. The country sections need a Moses to lead them,—not out of the country and wilderness, but to lead them in transforming the country. This cannot be a man either who is seeking a fortune and who is seeking ease and comfort for himself.

T. W. Greene assisted Pastor H. C. Joyner in a meeting at Spring Hill, Copiah County. There were five baptized.

FREE TRACTS

The following tracts may be had free of charge by writing R. B. Gunter, Jackson, Mississippi: "Christian Stewardship", by Geo. W. McDaniel. "Bible Baptism", by W. W. Hamilton. "Baptists and the Bible", by E. Y. Mullins. "When Shall I Give My Life to Jesus?" by L. P. Leavell.

"My Money Creed", by Harris Franklin Rall. "Study Course for Men in Stewardship and Missions", by The Laymen's Missionary Movement. "God's Message on Money", by Frank E. Burkhalter.

"A Catechism on the Task for Mississippi Baptists", by R. B. Gunter.

"Significance of Baptist Witness in Europe", by J. H. Rushbrooke.

"Baptist Dollars on Duty", by Conservation Commission.

"Vital Elements of Success", by J. T. Henderson.

"If You Are a Christian Why Not a Baptist?" by W. W. Landrum.

"The Group Idea", by N. T. Tull.

"The Local Church and the Every Member Canvass", by J. T. Henderson.

"A Farmer and His Tithe", by J. T. Henderson.

"The Christian's Stewardship", by Lloyd T. Wilson.

"How to Win", by E. Y. Mullins.

"The Need of a Great Finish", by E. Y. Mullins.

"What \$48,000,000.00 Has Wrought", by A. J. Gordon.

"God's Tenth", by A. J. Gordon.

"Mississippi Baptists' Challenge", by R. B. Gunter.

"What Dr. Gambrell Said About Preachers", by Baptist 75 Million Campaign.

"Our Covenants and Our Consciences", by Baptist 75 Million Campaign.

"Associational Organization", by N. T. Tull.

"Tithing is God's Plan", by Goode Montgomery.

"Plan of Organization", by Laymen's Missionary Movement.

"A Brief Catechism on Baptist Beliefs", by J. Van Ness.

"Some Baptist Whys and Wherefores", by John Jeter Hurt.

"Baptists and Religious Liberty", by Geo. W. Truett.

"Modern Scholarship and the Form of Baptism", by A. T. Robertson.

"Why Join a Church?" by H. W. Virgin.

"The Lord's Guests at the Lord's Table", by Wm. Wistar Hamilton.

"The Supper of Our Lord", by Geo. W. Truett.

"Baptism and the Lord's Supper", by D. M. Nelson.

"Baptists of Mississippi in the Field of Education", by D. M. Nelson.

"18 to 50 Per Cent—Can You Beat It?" by L. B. Warren.

"A True Denominationalism", by E. Y. Mullins.

"What Class Are You Traveling?" by an English Evangelist.

"Religion a Voluntary Matter", by Ryland Knight.

"Open Communion—Right or Wrong?" by W. Wistar Hamilton.

"The Call of Europe to Southern Baptists", by E. Y. Mullins.

"Relief and Annuities", by Wm. Lunsford.

"The Relief and Annuity Plan and Questions and Answers", by Wm. Lunsford.

"Read Carefully Think Soundly Act Wisely", by Wm. Lunsford.

"Lest We Forget", by L. O. Dawson.

"The Laymen in Action", by J. T. Henderson.

"Plan of Campaign for Half a Million Tithers", by J. T. Henderson.

"Campaign for Half Million Tithers", by R. B. Gunter.

"What the 75 Million Campaign Has Accomplished", by Conservation Commission.

"A Striking Testimony", by J. T. Henderson.

"Origin, Purpose and Method of the Laymen's Missionary Movement".

"How Be the Gainer by Dying", by Wm. Lunsford.

"The New Testament Message in Baptism and the Only Way to Preserve It", by Rufus W. Weaver.

"Baptists and Their Place in the World", by Geo. W. McDaniel.

"Objects and Issues of the 75 Million Campaign", by R. B. Gunter.

Please state number of each desired.

GOD'S TRUTH AND SATAN'S LIE CONCERNING CHRIST

This earth upon which we live is a battlefield between the forces of God and the cohorts of Satan. (Eph. 6:12.) The tactics of Satan is to lead the battle—even daring to do so—into the very ranks of Christendom. The issues involved are God's truth, and Satan's lie, concerning our Lord Jesus Christ. The forces on either side are religious, and lay claim on the same ground. The unprofessional are not enlisted on either side; they are only spectators. The battle-cry on either side is, "Righteousness".

Hence the vital question—What is "Righteousness"? The enlisted soldiers of Jesus Christ hold that righteousness consists of faith, without the deeds of the law. In so doing they acknowledge the righteousness of God, in that He is just, and the justifier of the sinner who believes in Jesus. (Read the 3rd chapter of Romans.) The enlisted soldiers of Satan hold that righteousness consists not only of faith, but also of the deeds of the law. (Read Gallatians 3.) In so doing they ignorantly reject the righteousness of God, and cling to Satan's lie. (Read Acts 15:1.)

That faith in Christ is not enough, and that God would be unjust to completely justify, for all eternity to come, a sinner that worketh not, but believeth on Him that justifieth the ungodly.

The soldiers of Jesus Christ honor the captain of their salvation as Deity—incarnate; as the believers substitute; founded upon His atoning blood, and substitutionary sacrifice; His death, burial, resurrection and ascension into heaven where He offered His blood, obtaining eternal redemption for every believer in Him.

The adherents of Satan refuse to thus honor Jesus Christ but limit His power in various ways as follows: By robbing Him of His Deity, as some do, and by limiting His power, as others do, who confess His Deity, but deny that He is able to save to the uttermost all who come to Him by faith, but present Him as a helper, or co-laborer, or partner in their eternal redemption, who requires of men more than faith.

The soldiers of Jesus Christ have the privilege of wearing the whole Armour of God and to take a stand and fight the forces of false religion. The armour consists of truth, righteousness, the gospel of peace, faith, salvation, the word of God and prayer. Their method of warfare should be "speaking the truth in love". The soldiers of Satan usurp that privilege by pretending to fight the forces of evil with the same armour; but the armour does not fit them, it is not big enough for them.

They use some truth—to be sure—to cover up and hide Satan's lie. They put on the outward form of righteousness but ignorantly refuse to submit themselves to the righteousness of God. They preach a gospel—to be sure—but it is not the gospel of Christ, but "another gospel", a spurious gospel. They pretend to have faith, but insist that faith in Christ is not enough; and when they speak of salvation they hold it as a deliverance from the practice of sin, and habits

(Continued on page 5)

BLUE MOUNTAIN COLLEGE

I. MUSIC.

1. Facts.

- (A). Miss Regina Chastain, now a prominent teacher in Tampa, Fla., graduated in our music department and upon the work done here entered senior at the New England Conservatory, and graduated in one year. She was immediately employed as a teacher of music in Woman's College, Hattiesburg, Miss.
- (B). Miss Ora Martin, of Donaphan, Mo., graduated in our music department and upon the work done here entered senior at the American Conservatory, Chicago, and graduated in one year.
- (C). Our music department is stronger now than it was when the above students graduated.

2. Faculty.

- (A). Our director of music, Miss Gertrude Lowry (no kin to the President), has had the best advantages in the study of music of any lady teacher I have ever known. She, also, has great native talent.

She graduated in Blue Mountain College in literary and expression, and since that time has had twenty-five years of successful teaching, with much study interspersed. She had four summer terms under Kelso, of Chicago, a number of summer terms under W. H. Sherwood and Mrs. Sherwood, and other famous teachers of Chicago, New York, and Boston. She did the senior piano work in the New England Conservatory. She had a one year course under Prof. Brandenburg, of London, a year under Prof. Barth, Berlin, and a year under Prof. Godowsky, then Director in the Royal Conservatory of Vienna. After all the above, she has spent frequent summers in the musical centers. The above advantages have been interspersed during the years of her teaching. Twice, she has dropped out and studied for a whole year and once for two years. She can prepare students to finish in any conservatory in the United States in one year.

- (B). Miss Meseley, first assistant, comes to us this fall with the following testimonials:

(1). From the Director of Music, Judson College:

"Miss Meseley was my pupil for four years, during which time she was the most brilliant music student in our large school. She holds the degrees of Bachelor of Arts and Bachelor of Music in piano and organ from the Judson College. After a year of post graduate work, she was elected a professor of piano and history of music in Judson College, and for two years has been my first assistant. She has had splendid training. Her pupils have given evidence of her careful and effective instruction.

Miss Meseley has been urged to return to Judson College next year. Her splendid character, keen intellect, industry, and unusually attractive personality have been an inspiration to her pupils and to all of us who know her. She is one of the best teachers we have ever had. Indeed, there is nothing but praise to say of her and I earnestly recommend her as an experienced teacher of piano, organ, history of music, ear training, and harmony."

(2). From the President of Judson College:

"As a student and as a teacher she has shown herself not only satisfactory, but brilliant as a musician. Miss Meseley gave up her position in Judson voluntarily, having been asked to hold on to her present position. She is a young woman of pleasing personality and disposition."

The above are two out of many of the exceedingly flattering recommendations given by those who know her and can be trusted.

3. Voice.

Our splendid voice teacher has a year's leave of absence for additional study in New York. Her place is to be filled by Miss Hurd, who graduated from the American Conservatory in Chicago and has spent two years doing additional study in France and Italy. She has had seven years of successful experience teaching in prominent institutions. Note the following testimonial from the President of Martha Washington College, where she taught four years:

"Miss Hurd was held in high esteem by her pupils, and her class in vocal music increased each succeeding year. We regard her as a teacher of superior accomplishments and ability. She was diligent, conscientious, and thorough."

Note this from the President of the Hardin College, Missouri:

"Miss Hurd's work at Hardin College has been most successful. She is an excellent disciplinarian. She gets along well with students and co-workers and her moral and religious character is above reproach. She has made a splendid impression here."

4. Violin.

Our violin teacher, Mrs. Taylor from Missouri, who will also assist in piano, has the following record: She studied both piano and violin for twelve years in her home town under excellent teachers, during her childhood and girlhood. She then studied piano, violin, voice, harmony for a year in Ward Belmont. She then studied piano and violin in the Sherwood Conservatory, Chicago, for a half year. She then studied for a full year under the leading teachers in piano and violin in the Peabody Conservatory of Baltimore. She has had seven years of successful experience as a teacher, and we feel that we are fortunate in securing her services.

II. EXPRESSION.

Miss Elizabeth Purser graduated in the literary and expression course Blue Mountain College and then spent two years in the study of expression and physical culture in the Emerson College, Boston.

After teaching for years, she took a year off and traveled extensively in Europe. After teaching for several years again, she spent a year studying in Chicago and later on another year. She had the B.A. degree in expression from the Columbia College of Expression; however, one year ago, she was offered the position of Dean of Women in that famous institution. After securing from us a leave of absence for one year, she accepted the position with the understanding that she should be allowed to take sufficient work to secure her Master's degree at the close of the session. She secured her Master's degree and has been teaching in their summer school this summer.

Miss Purser was urged to accept permanently the prominent position which she held during last session, but she is returning to Blue Mountain College with the statement that she cannot put her heart fully into any other institution and that she is coming back with the hope of building up here the best expression department in the South. She certainly has the ability to carry out her purpose.

Prof. Booth Lowrey, also, works in this department, rendering particularly valuable service in body building and development of the personality. He is known throughout the United States as a lyceum and chautauqua lecturer and specialist in personal development. His lectures to the whole school on personal development or his lectures to the expression students on the philosophy of expression are worth the time and expense of a year's study in expression.

WE HAVE THE ADVANTAGES IN EXPRESSION

III. ART.

Some years ago, we had two students to graduate from our art department. One of them immediately went to one of our prominent Mississippi Colleges as head of the art department. The other went to Cincinnati, where she studied for three solid years in the Cincinnati Art Institute and later was given her place at the head of our art department. During her study in Cincinnati, John Wannamaker offered three prizes to the art students of the United States and Canada for the best productions in certain lines of art, and our teacher took one of the prizes.

WE HAVE THE ADVANTAGES IN ART

IV. HOME ECONOMICS.

Our teacher of Home Science is Miss Pearl Leavell, daughter of Dr. R. M. Leavell, former professor in Mississippi College and the University of Mississippi. She took her college course and graduated from Blue Mountain College. She graduated in Home Economics from the University of Mississippi. She spent a year in a prominent millinery department in Atlanta, Ga. She is prepared to give the best instruction in all features of cooking, serving, and dietetics; also in preserving, canning, and similar subjects; also in house decoration and general home arts; also in sewing, fancy stitching, dress-making, hat-making, and other lines of domestic art.

WE HAVE THE ADVANTAGES IN HOME ECONOMICS

- V. Our library contains over six thousand volumes and has a well qualified, experienced librarian devoting her whole time to making it valuable to the students.

Our laboratories, buildings, grounds, and general equipment were favorably passed upon by a representative of the Southern Association.

Our course of study, terms of admission and graduation, and faculty qualifications were passed upon favorably by a committee of the Southern Association.

Blue Mountain College is better prepared than ever before in her history to give proper care and thorough educational training.

W. T. LOWREY, M.A., LL.D., President,
Blue Mountain, Miss.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A BEAUTY PARLOR

The desire of women to be beautiful is legitimate and commendable. Evidently the desire is there, for beauty parlors seem to be doing a flourishing business. God made woman beautiful and he meant for them to stay that way. The devil is the destroyer of beauty and sometimes the young women (Is it confined to the young?) are helping the devil to do his work. Surely we are not living in an age where art is at its best, for some of the devices which are supposed to beautify the face have sorely come to grief. But while not specifically running a beauty parlor and laying no claim to being an expert in art, we know a few things which may be good to pass on, and for all to remember. They are things that most everybody knows, but many forget.

The first thing that goes into a real beauty shop is purity. This should be the distinguishing mark of womanhood and is her highest claim to reverence from men. It is the producer and preserver of beauty. That school girl complexion, and it is deeper than complexion, will stay with one whose mind is always filled with thoughts that are pure and aims that are high. Ill temper leaves its mark on the face as truly as it does on the soul. A shrew is bound to be ugly. Anger will burn the cheek as surely as it muddles the mind. And a woman who is in just any man's arms, whether on the ball room floor or anywhere else, will soon develop a look of hardness and coarseness which anybody can detect.

The next thing that goes into your beauty shop is intelligence. A baby is a beautiful thing. A little child is charming; but the beauty and the charm will fade if there is no mental development. The mind will show more quickly and fully in the face than anywhere else. So will the lack of it. There will be differences of natural mental endowment. But even these differences are due to the way the fathers and mothers, grandfathers and grandmothers have used their minds.

But what we are talking about here is the beauty that each one is personally responsible for. Each one may cultivate personal attractiveness, even facial beauty, by the development and training of the mind. The first thing that strikes your attention in any face, after the moral quality of it, is the degree of intelligence, the activity of the mind. It spreads a glory over the face such as the sunshine spreads upon the hills. The charm and the beauty are your first and abiding impression.

We are saying these things because we want the women of the next generation to be beautiful, and there is no beauty like that which mantles the brow and cheek of a woman with a well developed mind. Our best chance is with the Christian education of our daughters. Young girls, your best chance for beauty, next to moral character, and it cannot be separated from that, is to get the best, broadest, truest education that you can.

The other thing that must be in every beauty shop, for the best results, is good health. We have seen some people who were pretty who did not have good health. Ill health had developed fine moral qualities which shone in their faces.

They were patient, gentle, kind, self-controlled, unselfish, loving. These will show in the face. But health is yet a great beautifier. Health is a duty we owe to God, ourselves and the world, that we may render the best service. Health comes from obeying the laws of God. Ill health comes from violating the laws of God. It is probably true that nobody can be his best, do his best, look his best without good health.

We are not writing as a physician, but just as a plain observer. There are three things that make health and so make people attractive and beautiful. They are proper eating, proper exercise and cleanliness. Lack of attention to these things will destroy health and mar the beauty of anybody. People must eat the right kind of things, at the right time and in the right amount. Wholesome, nourishing food properly prepared (any doctor can tell you what it is) will keep the lines out of your face and keep the color in. Late hours or irregular hours of eating will put crow's feet around your eyes and a crimp in your forehead. Eating too much will make you a dyspeptic with hollow cheeks or obese with a Berkshire appearance.

Some people are too lazy to be pretty. They don't take sufficient exercise, particularly out of doors. But there is a great improvement visible in this matter among most young women of today over those of a generation ago. The glow of health and beauty comes from proper exercise. Last in the list is personal cleanliness. More soap and less rouge. More fresh water externally and internally. Beauty is not what is put on from the outside. It is what develops from the inside. Give it a chance. God made everything beautiful.

THRIFT

Recently we watched a farmer feed his horses and his cow. He cut the corn, stalk, fodder, ear and all down with a knife, hauled it into his lot and threw it out to them amidst the filth of the lot, which had evidently not been cleaned up for a long time. He was wasting half his corn, mistreating his stock and making no use of a lot full of fertilizer. Troughs could have easily been provided, a shredder would have enabled the cow and horses to eat every ounce of it, and they would have been fat, done more work and given more and better milk.

Some of the country preachers need to preach to these people along this line. There are plenty of good texts. Try this one on them: Gather up the fragments that remain, that nothing be lost. It is good religion to save and it is a sin against God to waste or uselessly destroy anything he has made. If this farmer had had his crop cut down to half by drought, he would have thought the Lord was hard on him and would have complained mightily. He would say that he couldn't give anything to missions because the Lord had cut his crop short and he did not have anything to give. And here he was reducing the value of his corn by half after the Lord had given it to him, and after he had worked to make it, and then apologizing for not doing more for the church, because he wasn't able. If all that Mississippi people waste, were put into the Lord's treasury there would be plenty to carry on all the work.

And there is another angle to this waste of what God gives us. It is utterly destructive of character, and thrift is one of the finest means of grace, one of the best means of developing character. A man who turns his money loose for any old thing that comes along and exercises no restraint on himself to save anything is like a fellow with the buttons off his clothes and his gallowes hanging down, and his shoes run down at the heels, turned up at the toes, over at the sides, and the strings not fastened.

This is not to describe the physical and outward man, but the inward, moral and mental character of the man. Many a young dude spends all he can get on himself and goes the limit of his credit, never thinking of denying himself for the moment, that he may have more power in the

future. The spending habit, without restraint, is destroying many young men and some young women of today. It was John Wesley's advice to make all you can, save all you can, and give all you can. Paul said, "Let him work with his hands that he may have to give to him that hath need."

Brother E. E. Huntsberry of Shreveport writes: I am having some great campaigns in evangelism. We had a man saved in a recent meeting sixty-five years old who had not been inside of a church house for thirty years. He was a man of large means and had an influence for forty miles around him. He is L. T. Frey of Saline, La. I had a woman saved in my last meeting held at Albany, La., who is ninety-seven years of age. She hears distinctly, sees well, and keeps an intelligent conversation. She has no trouble in hearing seated anywhere in the house and in seeing the speaker. She is the oldest person thus far ever to come out publicly and confess Christ and follow Him in baptism and take her place in the church for service. It was a time of rejoicing. There were fifty-five additions in that meeting. I meant to say that she is Louisiana's eldest convert as far as we have record.

May God bless you by His power in the great work that has led you in doing so efficiently.

Know that I am ready to serve dear old Mississippi at any time His hand points that way.

My next meeting beginning August 17th will be with Dr. Dana Terry, Kentwood, La. Byron B. Cox of Fort Worth, Texas, will direct the music. He is an experienced conductor and soloist.

The idea gets into people's heads that because a man has made a great success in some one line of work and a great name, that he is therefore authority on all subjects. But the queerest ideas sometimes get into the heads of men who are proficient and eminent in some one direction. There was never a man in the world whose rapid rise to wealth has equaled that of Henry Ford. He is a great success in making a popular car. But he is as full of prunes on some things as any man in the world. He chartered a ship and took a bunch of cranks to Europe during the war to get the boys out of the trenches by Christmas. Just now he is advocating peace by such a mammoth military equipment in the United States as will scare everybody else into a peaceful state of mind. Similarly when John D. Rockefeller, Jr., and H. G. Wells get on the subject of theology they are as batty as anybody incarcerated in the insane hospital. You may follow the line of thought out as far as you like.

We are glad to have Brother R. B. Patterson back in Mississippi at least for a while. He is under appointment to go as a missionary to Africa, but the Board could not send him for lack of funds. So he comes to Anguilla and Delta City as pastor. He has done excellent work in Kentucky as pastor while attending the Seminary. He is also a graduate of Mississippi College, and is known as a good student.

On page three will be found special announcement of Blue Mountain College from President W. T. Lowrey. More rooms are now engaged than at the opening of school last September. But room was made during the summer for eighty additional young women, and this will probably be taken up very soon.

Pastor W. A. Williams reports a great meeting at Sturgis in which A. C. Parker assisted. He says Brother Parker did as fine preaching and work as he ever knew. People came from every direction. The church was greatly revived and fifteen were added to the church, eleven of them by baptism.

The Christian Index of Georgia is planning a campaign to add 10,000 new subscribers to its present good list.

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Dr. Gunter is with Pastor Taylor and the Brookhaven Church in a revival meeting.

Beautiful and modern is the way they speak of the new church building just beginning at Merigold.

Pastor A. C. Parker preached in the meeting in his own church, Concord, Yazoo County. There were 29 additions.

Pastor D. J. Miley had Brother B. L. McKee with him in a meeting at Rock Bluff. There were seven added to the church.

Pastor M. C. Vick was taken to the Baptist Hospital in Memphis last week and it was thought an operation would be necessary.

A Georgia brother agrees to send two other missionaries under the Foreign Board, of the 95 which could not be sent for lack of funds.

Dr. Curtis Lee Laws, editor of the Watchman-Examiner, begins August 28 a tour around the world, expecting to complete it by May of next year.

Great crowds were said to be in attendance on the meeting at Amory in which Pastor Rufus Beckett was assisted by Evangelists Reese and Miller.

Remember that September 21-28 is to be the week of prayer for all objects included in the Campaign. September 24 is suggested as a day of fasting.

A lady was killed at New Albany last week by a train at a grade crossing after stopping her car. This stop law has not seemed to lower the death record.

Brother H. H. Webb passed through Jackson on his way to assist in meetings in DeKalb and Lauderdale Counties in churches where Brother Stevens is pastor.

A million and a half have been added to the five million population of Greece, by the expulsion of Christians from the Turkish Republic—Most of them poor.

Some one who didn't sign any name sends in a report of the Sunday School Institute at Concord, Noxubee County. We should have been glad to publish it if we knew the name of the writer.

Roger W. Babson says that the tithe of the income of church members in the United States would be four billion dollars a year. Instead of that they are giving only one per cent, that is four hundred million.

No sooner had the Presbyterian, Methodist and Congregational Churches in Canada consummated their union, than a number of the Presbyterians announced they would go right on with business as usual as Presbyterians.

From the Baptist Message we learn that Brother L. G. Cleverdon has been compelled to give up his work for a while and go to El Paso for his health. Brother Cleverdon is the efficient pastor at Terry and Raymond.

Some of the papers are quoting the Bible (Deut. 22:5) as forbidding women's wearing men's clothes. These women would probably claim that the trousers they wear were made for women. This clothes question is a puzzle.

Brief reports come to us of the good attendance at the Baptist Encampment on the coast, and the excellent program. We hope some one in attendance will send a full report. It is our sincere regret that we could not be with the Baptist crowd on the coast.



N. T. TULL

He was for several years Budget Man of our State Convention Board, and left a permanent impress for good on Baptist work in Mississippi. He now fills the responsible position of Business Manager of the Baptist Bible Institute of New Orleans, one of our Southwide Educational institutions.

Six were added to the Lula Church in Madison County in the meeting where Pastor May preached and Estus Rushing led the singing.

The advertisement on the ninth page every week by the Sunday School Board is always full of interesting news. It will be profitable reading to all who are seeking to fit themselves and others for better Christian service.

At last it seems all parties are agreed on the manner of putting into effect the recommendations of the Dawes Commission for settling the troubles of Europe. We hope nothing will break loose to interfere with its execution.

The Baptist Standard Book Store recently sold a Bible to a young lady who said it was the second copy she ever had in her hand, the first being picked up a few days before in a hotel where it had been placed by the Gideons.

Beginning August 17, Pastor J. R. Smallwood of Newark, Texas, is to have with him in a meeting W. E. B. Lockridge as preacher and K. D. Turner singer. These brethren are all three Mississippians and we hope to hear of a good meeting.

The Masonic Grand Lodge of Kansas has recently ruled that a Masonic Temple, which is dedicated to God and the practice of Freemasonry cannot be used for dancing purposes or entertainments for which a fee is charged or collected.—S. R. N. Bureau.

Speaking of women wearing men's clothes, what about Ferguson in Texas who was impeached as governor, who now is trying to get back by running in his wife's name? Is this a case of women wearing men's clothes or the man wearing a woman's clothes?

It is interesting to see a great magazine like World's Work have as one of its leading articles one on Tithing. Practical religion as well as theological controversy never occupied so much of the attention of the world as it does today. Is it the world getting better or worse? Both; for there was never as much about religion in the secular papers as there is today; and never as many reports of crime. Read Revelation 22:11—American Revision.

Miss Elizabeth Kethley started last Friday from Jackson on her long journey back to her work in Shanghai, China. It will take a month

to make the trip, three weeks being spent on the Pacific Ocean. She has spent a year at home to regain her health after an experience with Asiatic cholera. Many prayers will follow her as she takes up her work of teaching in Shanghai College. Miss Lacey, her aunt, accompanied her as far as San Francisco, the trip being her summer vacation provided by her brother.

Dr. Chas. D. Johnson, head of the School of Commerce and Business Administration in Baylor University, says that beginning with next session a character rating scale will be introduced. The character of the student is considered as important as his ability to learn. These qualities are sought and developed: Health, honesty, judgment and common sense, initiative, punctuality, energy and industry, personality, co-operation, good class grades in the university, and adaptability.

The courses under the new system at Baylor are accounting, advertising, bank management, budget making and control, business psychology, business policy, business ethics, city managing and city planning, business forecasting and investments, taxation and income tax procedure, office organization and management, secretarial science, salesmanship, insurance, plant location, business writing and store management and service.

On Sunday, July 20, the First Baptist Church of Hartsville welcomed the new pastor, Rev. W. H. Morgan, into the fellowship of the Hartsville spirit. Other communions of the town joined in the service. On Monday night following, Pastor Morgan and his family were given a reception by the members of the First Baptist Church at the Prestwood Country Club. Dr. E. W. Sikes, president of Coker College, was the master of ceremonies and several others took part in the joyous occasion. Mrs. D. R. Coker welcomed the new family, and especially Mrs. Morgan and her four daughters, in behalf of the women of the church. Dr. C. E. Schaible gave the word of welcome for the church itself. Mr. H. G. Bedinger spoke in behalf of the other churches of the city; and Mayor of Hartsville, Hon. Paul H. Roper, welcomed them in behalf of the town. Dr. Sikes spoke a good word for South Carolina. Brother Morgan comes into a great fellowship and opportunity and already we are certain he feels that South Carolina is his native state.—Baptist Courier.

(Continued from page 2)

of sin, and place the culmination of it at physical death, instead of at spiritual birth. They accept part of the word of God, that part only, that they may use to wrest it from its true meaning, and twist it to fit their false religion.

And when it comes to the last piece of the armour they abuse its meaning and pervert its use into intemperance and excess. For they will pray for those things which are inconsistent with the doctrines that they teach. Their method of warfare is to speak the lie of Satan in subtlety. To paraphrase that lie it would run thus: "Yea hath God said, believe on the Lord Jesus Christ and thou shalt be saved?" "Ye shall not surely be saved, for God doth know that faith in Christ is not enough."

Oh! The subtlety of Satan. Ye soldiers of the cross take heed that you do not line up yourselves with these cohorts of Satan under the guise of the ministers of righteousness. Listen to the faithful warning of the Apostle Paul. "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2nd Cor. 11:3.)

What is the simplicity that is in Christ? Here it is: "For ye are all the children of God by faith in Christ Jesus", (Gal. 3:26)—not faith and—but faith only. "And if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:17.)

—J. E. Heath.

ARE THEY CLOSE COMMUNIONISTS?

Membership in the Presbyterian Church and most other Protestant evangelical churches is signified by admission to the sacraments of baptism and the Lord's Supper. Those adults who are prepared to make an intelligent profession of faith in Christ and who show a determination to be obedient to His Word, have a right to be baptized. All minor children of parents who profess their faith in Christ and obedience to Him and who therefore are partakers of His sacraments, also have the right to the ordinance of baptism. All baptized persons who have sufficient knowledge to "discern the Lord's body, who give evidence of faith, repentance, love and obedience," have a right to be advanced to the communion of the Lord's Supper, and be partakers of the full rights of the children of God and members of His church. We have no right to require of young or weak believers extended theological knowledge, but they should be sufficiently instructed to discern and appreciate the meaning of the Lord's Supper, and should give evidence of faith in and love for Christ. In the case of those who deny the faith or who practice wicked works, there can be no right to the sacraments of the Lord's Supper, and from such the sacred ordinances are to be defended. Persons who propose to change or deny the faith and practice of the Word of God or purposely to disturb or oppose the peace of the church, should not be admitted to membership, even if they have certificates of good standing in Protestant churches until due repentance is manifested.—Presbyterian.

RECEIPTS OF FOREIGN MISSION BOARD TO AUGUST 1st

	1924	1923
Alabama	6,451.88	4,746.96
Arkansas	100.00	125.00
District of Columbia	1,831.80	1,633.70
Florida	3,630.69	2,079.30
Georgia	10,129.10	10,137.60
Illinois	100.00	
Kentucky	22,219.19	9,111.00
Louisiana	2,974.89	1,744.18
Maryland	5,099.75	2,180.00
Mississippi	7,761.70	2,279.49
Missouri	10,174.05	
New Mexico	200.00	
North Carolina	7,846.99	7,153.66
Oklahoma	2,321.10	1,951.26
South Carolina	1,069.50	4,500.00
Tennessee	10,578.00	4,005.00
Texas	17,761.80	68.75
Virginia	4,754.84	7,232.67
	115,005.28	58,948.57

BIBLE STUDIES
By C. M. Sherrouse

"Before creation there existed only space and eternity; unmeasured duration; inhabited only by the High and Lofty One." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Ps. 90:2.

All purposes and plans of God were conceived in eternity and are, therefore, eternal. When he began to create is called the beginning—when duration began to be measured.

Creation was for the purpose of manifesting the wisdom, the power and the glory of the Creator. "The more his universe is peopled with exalted intelligencies, to whom he may make himself known, to the praise of all his perfections, by means of the works of his hands, the greater must be the glory which he will get to himself as Creator and benefactor of his creatures. And the higher his intelligent creatures rise in knowledge of Him, and in conformity to Him, and the longer they exist to praise Him and rejoice in Him, the more completely will he accomplish the very end he had in view in the creation of them and of all things: While stripped of all intelligent creatures who may behold and

appreciate the glorious works of God, and know and praise him, no matter how full that universe may be of displays of God's perfections, by means of inanimate and unintelligent creatures, would come utterly short of the whole reason for any creation at all.

The manifestation of all his transcendent attributes for his declarative glory, is the only conceivable purpose of God in the creation of the heavens and the earth and all in them is. This purpose includes the greatest good of all creatures, for otherwise he would not be glorified, but rather, dishonored; for infinite love, mercy, truth and goodness are some of the grandest perfections of his character. This purpose, preceding all creative acts, is called God's "eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:11, and "determinate counsel of God." Acts 2:23. "God's determinate counsel underlies all his acts".

WHAT'S THE MATTER WITH OUR SCHOOLS?
Number 8

In this number I want to give a concrete example of what I mean by the defective system of education in relation to common honesty to thrift. I mean also to quote freely from Mr. Babson, who is the High Priest of economics in the United States, and who is at the same time a practical Christian, and the owner of an Educational Institution which is really educating men for business activity.

Remember that what the school should do is to teach my children how to save, and PUT HIM to saving out of his own earnings, before it teaches him how to spend. But what it does do is to teach him how to spend before it teaches him how to earn, or how to save.

Let me quote as follows from Mr. Babson on this point: "Enemies of labor can well afford to give the people all they want of the present kind of education. Modern schools now increase the wants of people and stimulate spending, rather than aid in obtaining for them a greater part of the world's goods. Thus, so long as the present school system continues, the troubles of the industrial communities will continue." I am making these quotations from Babson's book, "New Tasks for Old Churches", and I wish the reader of this would get the book and read it all. You will learn that what we NEED is not a New Religion, but the application of Old Christianity to the solution of NEW PROBLEMS. But let me quote again: "Public schools today increase the consuming powers of the people, without correspondingly increasing their producing powers. A religious educational system, on the other hand, would train the people of a nation to increase their meager net resources and earning capacity. It would train all to put more into life, rather than to get more out of life. Surely America's power today is not due to our PRESENT system of education nor to the new generation now becoming of age. The present powers of Americans are due to the training which previous generations received, a training which developed both character and intellect, and which was directly due to the influence of religion."

This desire and practice of spending before we get it is one of the fundamentals instilled into the minds of our modern public school students—a NECESSARY evil of the System. The system itself gives us sixteen years of spending with no earning, and no lessons in saving, no signs of teaching thrift. Our boys and girls reach maturity with a Cadillac desire and a Ford income. To satisfy this desire they must BORROW, or BEG, or STEAL—and one of these things they often do. This is why States, counties, municipalities, school districts, are always in debt. These communities are only composite groups of individuals, and they represent in their lives just that kind of individuals they are made up of. If the group is THRIFTY, practice thrift, gets ahead financially, it's because the individuals composing the group are trained in these virtues.

If the group goes in debt regardless of its ability to pay, and buys all it wants on credit and pays interest as long as it lives, it is because the individuals composing the group have been so trained in our public schools, and so act.

Now take a concrete example.—Mississippi owes and pays interest on more than \$20,000,000. This county owes and pays interest on more than \$500,000. This town owes and pays interest on more than \$150,000. A college graduate of ten years ago owes and pays interest on \$1,000.

These are only examples. No doubt the average county in Mississippi owes and pays interest on more than \$1,000,000. The State itself has set the example by getting in debt—on its running expenses, almost \$25,000,000. And what is our plan for paying this debt? And why did we get so deep in debt? It was the same cause that drove the college graduate into debt—an educated desire for more than we could earn, a training in spending before we earn, and what is worse, spending MORE than we can earn.

Now, the remedy for all this is to train students in our public schools to "earn as they learn", to save as they have, to live on their own income. All this can be done by an organization which will oversee training and production, saving and investing—a training in common honesty and thrift.

To accomplish this all our schools—colleges and all—must put the whole child in school for the whole time. This means twelve months of "schooling" each year. Six months of this time will be given to productive labor, working for wages, and saving sufficient of this wage to pay all school expenses, and have a surplus left. Six months of this time will be given to "book learning"—attending classes, and getting lectures.

The schools that are doing this vary in the length of period of work and study. Some use two weeks as the period, some use one month. The period should be short enough not to TIRE the student on either work or study, and long enough to accomplish the most from both. Just what period is best adapted to this result may not have been yet established, but it can be by practice.

The only solution, therefore, for our dangerous system of public education is the part-time study course, and this means the other part of time devoted to intelligent, directed work for wages—or some form of profit. All parents see and feel the need of this, so let's get busy and ask the school men to give it to us—for unless we demand it we will never get it. The schools will NOT reform themselves, or even improve themselves.

—G. T. Howerton,
Starkville, Miss.

REVIVAL AT SENATOBIA

The Senatobia Church and community have just passed through a glorious revival. The pastor, B. P. Robertson, was assisted in the meeting by Rev. J. W. Porter, D.D., of Louisville, Kentucky. There were a number of additions to the church by baptism, but the greatest good accomplished was the quickening of the spiritual life of the community. The people were greatly pleased with the preaching of Dr. Porter.

The pastor of the Senatobia Baptist Church, B. P. Robertson, conducted a meeting at Ebenezer, a mission of the Senatobia Church, in which there were thirty-six decisions for Christ. Some of these were unsaved church members. Others will join other churches. Eleven were baptized and became members of the Senatobia Church. It was a great meeting in which the power of the Spirit was manifested.

If any of the readers of the Record are interested in making a tour of Palestine and Europe, either next spring or next summer, they will do well to write Dr. B. P. Robertson, Senatobia, Miss.

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The Northwest Mississippi Encampment was held in the Agricultural High School buildings, July 28th-August 1st. The attendance was good, the interest great, and the character of the work done was the very best. The faculty was composed of S. C. Williams, Rev. W. E. Lee, Miss Cyprian Byrd, Miss Susie Cooper, Silas Cooper, Miss Cordia Williams, W. M. Taylor, Miss M. M. Lackey, Rev. J. W. Lee, Miss Bucey and Miss Fancher. The class work was the main feature of the encampment this year. Addresses were delivered by Congressman B. G. Lowery, Rev. J. W. Lee, and Dr. Ben Cox. One of the attractive features for the young people was the Stunt Hour in the afternoon of each day, under the direction of Miss Susie Cooper and Mrs. P. W. Berry. The athletics each afternoon were in charge of Paul Cooper. Two other special features were the class in the study of the Deaconship taught by J. W. Lee, and the Doctrinal Questionaire conducted by R. A. Cooper. The Encampment was organized for permanent work as follows: J. W. Lee, President; E. S. Flynt, Vice-President; C. H. Moffatt, Secretary; M. S. Daugherty, Treasurer; Mrs. Magaha, Pianist; R. D. Jacobs, Business Manager; W. E. Hardy, Registrar; and B. P. Robertson, Manager.

RELIGIOUS BREATHING

By W. J. Epting

I have been a victim of catarrh since I was a boy, breathing became so difficult till a few days ago I had my nose examined and found the bones were diseased, enlarged and crooked, and the air passages were obstructed and almost closed. An operation was performed and a handful of bones were removed, now breathing is easy and obstructed passages have become free and hoarseness has disappeared. I have been made to realize religious breathing is often difficult because our faith in the sufficiency of the Word of God has become diseased and our preaching has become so warped that frequently we take a plunge into scientific thought and turn from the Infalible Word of Truth. A needed operation must be performed and all the diseased and enlarged and crooked bones must be removed from our schools, colleges and universities and pulpits. Evolution and modernism obstruct the inflow of the Holy Spirit. The Divine Breath does not have free access to our hearts and consciences. Remove every bone that hinders and obstructs; for back of these diseased bones is the catarrh of unbelief and as long as the disease is there, there will be spiritual hoarseness and an uncertain sound will be given in the day of battle. Men are not instructed to preach on the agreement of the Bible with science, or to show why the Bible is not a text book on science. The admonition is "Preach the WORD". The soul of humanity hungers for the word of God, humanity will never be saved by culture any more than a hog can become an automobile by placing him in a pen made of tin. Men must have a new nature for "we are all by nature the children of wrath". Men will be graded in the next world by what is in them rather than by what is piled around them. The need of this hour is the need of all hours, "That Christ be formed in you the hope of glory". Keep the breathing passage-ways open and the Holy Spirit will flood the soul with love, joy, peace and a thousand other jewels from the heavenly world will be revealed.

WEST HAM CENTRAL MISSION, LONDON

By Dr. Ray Palmer

On Sunday evening I had the privilege of preaching at the West Ham Central Mission, Rev. R. Rowntree Clifford, Rev. E. O. Clifford, M. A., Rev. C. H. Hutchinson, Ministers. About 1,000 people were present. Rev. R. Rowntree Clifford is the honoured Pastor—he is a fine preacher and possesses remarkable executive ability. The Mission was begun many years ago, under his leadership. He, his noble wife, and fine

sister are putting their very souls into this work. Their church is located in the very heart of London's poverty stricken district. The work is partly sustained by offerings from the people of the British Empire and many other countries, but mostly by the sacrificial giving of their own labouring people. The work has grown, until now they have many departments and all are in a thriving condition. This plant is a practical demonstration, of the value of an institutional church, when all the workers are inspired, by a great zeal, for helping the poor and saving the souls of the needy. They have a fine Board of Deacons, who stand loyally, by the Pastor; these men come, from the labouring classes, as do their members generally. They have a noble band of women workers, who devote their whole time to this glorious service. A magnificent auditorium and other buildings have recently been constructed, and dedicated to the service of God. Thousands through the doors and use the rooms. Souls are continually being saved and homes transformed. The great embodiment of evil is on every-hand, while thousands, in the neighbourhood are in want and despair, through prolonged months of unemployment. But the hungry are being fed, the naked clothed, and the sick cared for, and the oil of comfort poured, into many broken hearts. The ministry of the sisters is like that of the angels as they go about, like their Lord, doing good. The auditorium is a magnificent piece of architecture. Both exterior and interior are beautiful. But when one enters that sacred place, all this is merged, in the higher plane; for the very atmosphere is laden with the unseen presence of Him, who came to preach the Gospel to the poor, and by the worshipful attitude of the multitude there assembled. The choir and congregational singing was most wonderful and inspiring; I have never heard finer, in all my life. Even the singing of the great choirs, in St. Paul's Cathedral and Westminster Abbey, with all their greatness, did not thrill my soul like the singing, by choir and great congregation, and Central Mission. As I tried to hold up Jesus Christ, as the world's only hope the vast congregation, with upturned faces thrilled me, by their earnest attention and evident spiritual grasp of the truth. Here they have a Sunday School of 1,500. They have the largest woman's meeting in the world, where on every Monday afternoon, 2,000 women assemble, in the service of our Lord. The endless claims, of the work, among men and boys, tax to the utmost, the time and strength, of Rev. E. O. Clifford. Miss Clifford's work, among girls, has been marvellously blessed, especially, in a wonderful Young Women's Bible Class. For 18 years, Mrs. Greggar has visited in the homes of the women, in addition to much other work, in which she is engaged. She has wrestled and prayed, cheered and comforted the poor everywhere. She has sown the good seed with lavish hand and helped to gather in the golden grain. Miss Chapple, Miss Ayers and other sisters, have been equally consecrated and successful, in a blessed ministry, where the whole social problem, seemed to centre, in the frail life, of an overburdened mother. The experiences of these Christ-like workers, among the people of this poverty-stricken district is often the most heartrending. Not long since, one of these Christian women returning from a work of love and mercy was so overcome, by her experiences of the day, that on reaching the street, she staggered and then bending her head against a wall, sobbed like her heart would break. With great difficulty, she reached the settlement house and sought its homelike shelter and rest. These workers, day by day, see the poverty and agony, of wretched rooms, people call "home", they see what battles have to be fought, against almost insuperable odds. A branch work is carried on at Silvertown, under the faithful supervision of Sister Vera and Sister Freda, where they have an overflowing Sunday School. They are surrounded by a deluge of sin and sorrow. Sister Margaret, wise and loving, takes care of the cupboards (alas, too often empty!) and the clothing department, and the distribution of Glaxo and Virol,

and the selection, of ailing children, for "Child Haven". Sister Rosamund has known service, in a foreign field, as a trained nurse she is full of devotion and kindness. Sister Kathleen, who is called by all, "our dear Centre Sister". Everybody loves her and all go to her, for everything pertaining, to the welfare of this great institution and this glorious work. Sister May is also spoken of, very highly, as one who goes on her way quietly serving her Lord and doing wonderful things in company, with her girl Guides. With youth and brightness, charm and talent, both Sister Marjorie and Sister Edna render most valuable service. There are many workers here, who love little children, from the great Scottish mother, Sister Jeanette, at "Child Haven" down to the little girl mother, nursing a baby, in the great children's church just opposite. Many ladies of social prominence who have lovely suburban homes, come regularly, to this mission and give days of service in helping the poor and suffering people. During the year, twice in one week, came the message, "I am sorry, but the little one is too ill, to go to Child Haven;" and an hour later has come the message, "Little Jimmy is dead!" Too late, for fresh air; too late for warm clothing; too late for good food; too late for tender and loving ministry! That is the world's treatment of our Lord's little ones! The aged, too, are cared for, by the workers in this great Mission. Dr. Clifford tells, of the sad case, 20 years ago, at the beginning of this work; he found, on a bitter, cold day, a poor sufferer from rheumatism, brought on, by the adverse conditions, under which she had laboured. There was no fire in the house. They had not had a bite of food, in two days. The poor wife had cleansed the house, throughout, in cold hard water. Everywhere was spotless. "If there is a God, he does not care", said the shivering man, as he groaned in agony. Dr. Clifford assured him he would never be cold or hungry again. He and wife had been cared for all these years by the loving ministry of Dr. Clifford and his co-labourers. Now, this poor old afflicted man praises God, for his marvellous mercy, brought to him through these servants of the Most High. I could write on indefinitely, in regard to this good man and his co-labourers and of all the Christ-like things they are doing, to alleviate human suffering and sorrow. God bless them ever and grant that glorious work, like this, may be carried on, by the Lord's people, in every land. Oh how can many hoard their money, live in such utter selfishness, with the cry of suffering humanity, ringing always in their ears? Christ is saying, not only to the wealthy of Great Britain, but to those of great possessions in every land who turn a deaf ear to the great needs of the world, "Woe unto you rich!" He is saying, "It is easier for a camel to go through the eye of a needle, than for the rich man to enter into the Kingdom of Heaven". There should be no "slum districts" on the earth. The churches of Christ, co-operating with the State should provide for all poor, unfortunate ones. Give them a chance. Christianity has never had a fair trial in the world. If the followers of our Lord, would only apply the principles of the "Golden Rule", to the social conditions of the world, the objections of many to Christianity, would fade away and millions, sitting now in darkness would come forth, into the light of love and peace. The word of God is full of promises, to those, who are merciful and just to the poor. Oh, how long shall helpless, mothers and children, starve, while thousands of people have money to burn? Heaven's blessing on Rev. R. Rowntree Clifford and all who lovingly toil and faithfully pray with him.

Union Seminary in New York, the Theological School which the Presbyterians discarded because of heretical teaching, has been given recently over three million dollars additional endowment, more than half of it by J. D. Rockefeller, Jr. Why can't somebody who believes the Bible from lid to lid give our orthodox schools help in their time of need.

Mississippi Woman's Missionary Union

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From a Scholarship Girl

Dear Miss Lackey:

I have not words adequate to express my true appreciation for all the W. M. U. has done for me. I love every one of you and my desire now is to "Go and do likewise" in any way that I can. I am indeed grateful for the book education that you good women gave me; yet, I am more grateful for the spiritual education that I got at dear old Blue Mountain College. I count myself especially fortunate in getting four years of training under "Mother Berry" and for the privilege of attending chapel conducted by Dr. Lowrey. The Y. W. A. School girls' prayer meeting and B. Y. P. U. were also factors in my education that furnished information and inspiration that I can never get away from.

I pray of you that you may join me in my petition to the Father for guidance in the work that He would have me do in His Kingdom. I want my life to count for the most in His Service and in order for it to do so I must have more training. I expect to teach a year or so and then go to one of our great training institutions and finish the course there and then do whatever I think He directs me to do. "It may not be on the mountain height or over the stormy sea that my Lord will have use for me" yet I realize more and more that there is work to do in the homeland and it is just as truly His work as any other.

Never has that been more forcibly impressed upon me than within the last few weeks. I am teaching in a rural school. I accepted this work on a small salary because I believed that here was a place to "Throw out the lifeline". Indeed "The field is white already to harvest and the laborers are few". We have a number of fine children here. Some have the "emptiness of ages on their faces" yet they are eager to learn, and when I do get them to understand a new principle it is such a treat to see a new light shine from their eyes. Oh, yes, I am having to work under great difficulties but I am enjoying it. I feel that I am really accomplishing something.

We have no Baptist Church here. I have our girls organized so that we have prayer meeting in one of our rooms every night (I am staying in a dormitory).

I do not know now definitely what will be my work but this one thing I do know that whatever it may be I hope to serve my Lord in a way that will be most pleasing to Him. I am willing, yea, glad to go wherever He wants me to go, to do and say and be what He wills.

When I first entered B. M. C. I felt that He wanted me in mission work but during my first year there I heard Dr. Burns lecture on mountain school work and there has been in my heart ever since a feeling that that work is for me.

Please through the Baptist Record, give W. M. U. my sincerest thanks and tell them that I owe them a debt of gratitude that I can never fully pay. May the Lord's richest blessings rest upon you all.

Thankfully and devotedly yours,

Vera L. Lee.

Pass It On!

Dear Miss Lackey:

The enclosed fifteen dollars is truly a sacrificial offering from a little band of women numbering

eight, who up to two weeks ago had felt they had given all they could give, all that God required them to give and all that they were going to give to the Campaign, but after reading your letter, studying carefully the catechism, then reflecting for a time upon the wonderful blessings God had given to us, all of which we are so unworthy, then with eyes overflowing, heads and hearts were bowed and as the Holy Spirit led each woman prayed that God would help her to see aright her duty, and ere amen had been said all in one accord agreed it was a privilege we could not let pass. This is what one woman told me concerning her offering (I pass it on to you hoping it might be of some service somewhere). She said, "I wanted to do something for Jesus that I would really feel and I could not think of anything that would hurt more than to do without ice for a week during these hot days, so I did and here is the money". I feel sure that if others had related their experiences we would have found each very much the same. There are so many ways to sacrifice we need only to catch the vision. May God graciously bless the efforts that you and others of our noble leaders are putting forth to lead our women out of their hiding places and help them to realize that God is truly counting on each for a service. May we not fail Him at this crucial time.

Very sincerely,

Mrs. C. F. Mansell, Camden, Miss.

Walker-Hanks Memorial Baptist Church, Shaw, Miss.

On Monday, July the 14th, Miss Wilma Bucy came to this church to conduct a Daily Vacation Bible School. For two weeks she labored faithfully and her work was crowned with success. This was our first experiment in this line of work, and though but of two weeks' duration, it did untold good. About 75 children were enrolled. They came regularly and gladly every day. They marched into the church auditorium with the Christian and the American flag leading the line of march. After a brief moment of silence and with every head bowed, the Leader would offer a prayer for guidance for the day's work. Then there would be a song service and Scripture readings and memory work. But the physical side was not neglected. There was a Victrola in the auditorium and the children would line up and take their "Daily Dozen Exercises", after which they took up their Bible drills. This constituted the opening exercises.

The next thirty minutes were devoted to Bible Study. The children went to the various departments and there under the leadership of consecrated teachers they were taught the Bible, taking the Life of Jesus as their theme. After the Bible Study, for the next thirty minutes they were busily engaged in manual work. The girls in their various departments making beautiful articles out of sealing wax and also making baskets. The boys were everlasting boys in that they were supremely interested in dog houses and bird houses of which they made many. After the manual training period all assembled in the main auditorium for the closing exercises.

Though the work was new to us and though an experiment, yet it was a decided success. This work ought to be undertaken in every

church. We are looking forward to yet greater success next year. A school of this kind can be a success if the pastors and teachers co-operate. More good has been done in these two weeks than could have been done in a large "Encampment". Here the children were given individual attention.

Much credit is due Mrs. M. F. Doughty, our talented and efficient W. M. U. president. It was at her suggestion that this school was held and perhaps it would be well to give the women of the state all the credit for it is under their direction that Miss Bucy does her noble work.

F. W. Roth, Pastor.

The birth rate in the United States fell from 25 to the thousand to 22.8 to the thousand for three-fourths of the years 1921 and 1922. Some will hail this as an indication of education in eugenics, an effort to improve the quality of the children born by lowering the quantity. We don't believe a word of it. It is due to the unwillingness of a pleasure loving, self indulgent generation to assume the duties and responsibilities of parenthood. It is due in some cases to nothing less than murder which the law cannot reach. A child stands a far better chance to grow into the best man or woman where there are many children in the family. The reduction is not in families unable to provide for children, but largely in the well-to-do families. And God will judge!

"SUMMER SUNRISE IN MISSISSIPPI"

Twilight steals o'er the verdant hills,
 Spreading its wings afar,
 And holds within its gold embrace
 The lovely morning star.

Twilight fades and the sunbeams weave
 With loveliness untold,
 The sunrise of a Southern morn
 A gorgeous crown of gold.

The glorious scene fades away
 Like birds that pass in mirth,
 Sunrise imparts a kiss and gives
 The golden sun to Earth.

The morn unfolds the glowing tones
 (With sweet incense every where),
 Of this fair land of peace and charm
 As in a pulse of prayer.

—Joseph Cinegarer.

A Negro Baptist paper, the Advance-Dispatch (Mississippi), says:

"There are some little Negro leaders who want Negro newspapers to be forever boosting them before the public, and these same little fellows will not subscribe and pay for the Negro paper that they want to parade their greatness to the public."

How quickly Negroes take up the ways of the white people! It frequently is the case that the persons who are most careful to have the paper boost them are just the ones who do the least for the paper; while, on the other hand, those who do the most for the paper never seem to think any special consideration is due them from the paper.—Baptist Advance.

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Biloxi Booming

It was the privilege of the State Secretary and our Junior-Intermediate Leader to spend the week July 13-18 with the church at Biloxi in a B. Y. P. U. Training School. Mrs. D. C. Lea of Hattiesburg was another member of the faculty for this school. Mrs. Lea taught the Junior B. Y. P. U. Manual to an enthusiastic crowd; Miss Morgan taught the Intermediate B. Y. P. U. Manual to an inspiration giving bunch of Intermediates, and the State Secretary had the privilege of teaching the Senior B. Y. P. U. Manual to the ever responsive, eager to co-operate Seniors. Mrs. Lea is the B. Y. P. U. Director at First Church, Hattiesburg, and gave us her time just for the sake of serving the Gulf Coast young people; her class took the banner every evening except one, when the Intermediates won the honors, which were that they had the largest percentage of their members present and the largest number of Bible readers for the day. Brother Posey, the beloved pastor, gave the school every attention, having planned well for it before hand, and we count the results all of a success. On Friday night after examinations the crowd gathered for a beach party, which was in this incident a watermelon cutting, ice cold watermelons. This loyal Baptist church is making progress in a marvelous way. They are building a new church that will be a credit to the Southern Baptist Convention, when fully equipped will take care of every department of the church work in a way that cannot be excelled anywhere. Those who are having the privilege of attending the assembly will have the privilege also of seeing this splendid workshop in the building.

Gulfport B. Y. P. U. Training School

Beginning the week July 20th the State Secretary, with Miss Morgan, our Junior-Intermediate B. Y. P. U. Leader, and Mrs. D. C. Lea, B. Y. P. U. Director of First Church, Hattiesburg, after completing a successful Training School at Biloxi, began a school for the B. Y. P. U.'s of First Church, Gulfport. Dr. McComb, the efficient pastor of that splendid church, had made announcements and plans were pretty well perfected by the time we had the mass meeting Sunday afternoon. Mrs. Lea taught the Juniors, Miss Morgan the Intermediates and the State Secretary the Seniors. The Juniors won the banner every evening and were a very proud group of 9-12 year old boys and girls. That does not mean that the Intermediates and Seniors did not do good work, for they did, but for some reasons the Juniors were able to have a better percentage in attendance and Daily Bible Readings. Beside study we had a good social time each even-

ing, which added to the success of the work. It was a good week for the church and we feel that they will be able to go forward even in a greater way as a result of this week's work.

Harrison County Organizes Associational B. Y. P. U.

On Friday night of the Training School at First Church, Gulfport, a meeting was called of members of all the B. Y. P. U.'s in the county and five churches were represented. A discussion of the Associational B. Y. P. U. was had, the need and value of it by Auber J. Wilds, the duties of the Junior-Intermediate Leader by Miss Sallie Paine Morgan, and how we organized ours, by Mrs. D. C. Lea. After these discussions the pastors present and some of the young people spoke freely in favor of their organizing, and so a committee was appointed to nominate officers. The committee was out only a few minutes and brought back the report, which was adopted, and the suggested officers elected. The officers elected were: President, Mr. O. L. Walters, First Church, Gulfport; Vice-President, Miss Pearl Griffin, Second Church, Biloxi; Secretary, Miss Anna Bilbo, First Church, Biloxi; Junior-Intermediate Leader, Miss Mabel Windsor, First Church, Gulfport. The officers were appointed a committee to meet and decide on a time and place and program for the first meeting of the organization.

A New Intermediate B. Y. P. U.

We have the report from Mrs. W. G. Jones of Overt saying that they had organized an Intermediate B. Y. P. U. This means a great deal to us, for we know that it will mean a great deal to the young people of the Intermediate age and to the church as a whole. We welcome this new union into our nearly ONE THOUSAND B. Y. P. U.'s for Mississippi. Miss Willie Oden was elected Leader of this fine group of boys and girls.

Concord Church, Noxubee County Organizes Junior B. Y. P. U.

We are glad to get a letter from Miss Rosa Cash, who is the newly elected Leader of the newly organized B. Y. P. U. at Concord Church, Noxubee County. This adds one more to our number and we welcome them into the circle and extend congratulations to the church in their wise step.

Quitman County Organizes

Miss Madge Flournoy, who is giving some of her time this summer to B. Y. P. U. work, recently held a Training School in Lambert, teaching all three Manuals, and on Thursday evening a meeting in which five churches were represented was held and an Associational B. Y. P. U. organized. The churches represent-

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

THE BIG FOUR

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"He has given us a strong and noble utterance and one that will endure. A passion for the great Christ throbs through the book. There are passages of real eloquence and scenes of dramatic power. The book abounds in short, ringing, quotable sentences. Its fire-filled pages illumine the mind, warm the heart and cause the flame of devotion to leap on the altar of the soul."—Henry Alford Porter.

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BAPTIST SUNDAY SCHOOL BOARD
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ed were Walnut, Darling, Marks, Belen and Lambert. The officers elected were: President, Mr. Jesse Evanson; Vice-Presidents, Curtis Ellis and Willis Neal; Secretary-Treasurer, Roselle Lamar; Junior-Intermediate Leader, Martha McArthur; Chorister, Mildred Johnson. This is a splendid corps of officers and we look for good results from this organization.

Baracca-Philathea Class Entertains

Thursday evening the Baracca-Philathea Class of the Fifth Avenue Baptist Church entertained the membership of the church and their friends in a delightful manner. The class colors of purple and white were artistically arranged to decorate the auditorium of the church where the entertainment was held, and a profusion of summer flowers and feathery ferns added a lovely touch to the scene. A short program of readings and piano solos was rendered by girls from the Sunday School classes. Bradley Barnes, President of the Baracca-Philathea Class, speaking for the class welcomed the guests.

Miss Venitia Ethridge's class of girls then rendered a little play, "The Potygraft Album". The cast included Misses Venitia Ethridge, Essie Evans, Katherine Evans, Mary Logue, Margaret Evans, Erma Cuevas, Sarah Webber, Nell Ethridge,

Annie Louise Shumaker and Marianne Williams.

The guests were then divided into two groups, Happyville and Gladtown and interesting games, led by Misses LaVerne Caperton and Sarah Ruth Riley, were enjoyed. During the evening refreshing punch was served by Jessie McInnis and Thelma Roberts.

About two hundred guests attended this unique and delightful affair.

ARM

Just a word about two revivals that I have just closed. I went to my former pastorate at Arm, Mississippi, on July 20th, to begin a revival, and upon my arrival I found the same good spirit of brotherly love and co-operation existing among the brethren, which has been living in their hearts for these many years.

We were somewhat disappointed and handicapped in our work in that the pastor could not be with us in every service; however, we did the best possible under the circumstances for the cause of Christ. The visible results were nine additions to the church, five for baptism and four by letter. The church seemed to be lifted to a higher plain, spiritually. The indications are that the church is in fine working order. God's blessings upon the church and pastor is my prayer. —A. J. Linton.

SUNDAY SCHOOL LESSON

Sunday, August 17

By R. A. Venable

Jesus Cleanses the Temple

Scriptural Lesson: John 2:13-22.
Golden Text: "My house shall be called a house of prayer". Matt. 21:13.

Time and Place: April 11-17, A. D. 27. The Court of the Gentiles.

After his miracle at Cana of Galilee, Jesus, his Mother, his brothers and his disciples went down to Capernaum situated on the coast of the sea of Galilee. The exact location is still in doubt. It was an important town, the seat of a custom house. It became the home of Jesus during much of the time of his public ministry, after he was rejected at Nazareth, his boyhood home and the home of his young manhood. The purpose of his visit at this time we are not told, and why attended by his Mother and his brothers, John does not say. Whether his brothers were the sons of Joseph and Mary, or whether they were the sons of Joseph by a former marriage is a matter of conjecture. Joseph was probably dead, as there is no mention made of him at this time or afterwards. The stay at Capernaum was of short duration. The season of the Passover of the Jews was near at hand, so Jesus sets out with his disciples to Jerusalem to attend this feast for the first time after entering upon his Messianic activities. (Ver. 13.) The Passover was one of the three annual feasts of the Jews to which all of the males of Israel were required to attend.

The origin of the feast is given in Exodus 12 and the purpose which it was designed to serve in the religious life of that people. Whether Jesus had visited Jerusalem during the silent years of his boyhood and young manhood days, interlying between his visit at the age of twelve with his parents and the present visit, we are not told. It is not too much to assume as a good Jew, he went to the feast annually observed in that city where his Father's house was located. The center of attraction for him was the temple, the house of his Father, the center of the religious life of his people. With what flaming enthusiasm he must have entered the sacred precincts of the house of Jehovah! With what spirit of reverence and prayerful devotion he must have crossed the threshold of this sacred shrine, filled with the symbols of His Father's presence, whose ceremonial and sacrificial performances emphasized the Holiness of God and the sinfulness of men. He was the ideal worshipper in whom was realized, in form, feeling and purpose, all that of the structure of the temple and its instruments of worship, set forth in type, symbol and shadow. But the scene before us discloses him as a reformer rather than a worshipper. The desecration which greeted him stirred him to righteous indignation and to an assertion of his authority, with a vigor well nigh bordering upon violence. The court of the Gentiles had become under the authority of a Sadducean priest-craft, a mark of trade. What was sacred in the interest of

Gentile proselytes was prostituted to the commercial interest of a group of greedy hucksters, who worshipped at the Shrine of Mammon. He found this sanctuary set apart for worship, "those that sold oxen, and sheep and doves, and changers of money sitting" (Ver. 14.) It was not the presence of oxen and sheep which was offensive, for such animals must pass into the temple with their usual accompaniments. But it was an aggravation to have these standing all day in the temple, and to have the hogging and chaffering of a cattle market, mingling with the sound of prayer. "But especially was it offensive to make the temple service a hardship and an offense to the people of God." (Marcus Dods.)

There were seated also the money changers, to fleece the devout worshippers in search of a requisite half-shekel to pay the temple tax required of every Jew. This change was procured at an exorbitant cost to the worshipper, but to the enrichment of those who sought to fill their coffers of all that was sacred. Their greed for gain formed an easy and convenient field for operation in that Jews from far and near came to the Passover Feast, bringing the current coin of their own country, which they sought to have changed into the currency of Palestine. The per cent of such exchange was exorbitant and oppressive. Such a pollution of the sacred court of the Gentiles aroused the indignation of Jesus, and prompted him to immediate, vigorous and courageous action.

"And he made a scourge of cords and cast all out of the temple both the sheep and the oxen; and he poured out the changer's money; and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." (Vers. 15-16.) These cowardly, conscienceless polluters of God's house doubtless fled in utter dismay from the fiery indignation of a Son, who rose up to vindicate the sanctity of his Father's house and cleanse it from the pollution to which the devotees of Mammon had prostituted it.

After driving out the sheep and the oxen, he bade the sellers of doves to take these out also and he overthrew the tables of the money changers. The vehement zeal of Jesus called to the mind of his disciples John 2:17, "The zeal of thine house hath eaten me up." A passage the full import of which they did not realize till after his resurrection. They referred to his work itself in his zeal for God, "an inner consumption of soul, shown in brave testimony, despising fear and shame, in open protest to scandal." (1) Here is an illustration of the constant tendency of the worldly spirit to commercialize the sacred and religious interests to personal ends.

(2) How, even the really devout may become unobservant of the encroachments of the worldly spirit upon the sanctities of religion, giving ultimately silent consent or public approval.

(3) The Lord's disapproval of anything and everything which loves the sanctity of instrumental divine worship and service. He is tolerant

of all that mars the approach of the worshipper, to the Father in humble devotion and spiritual fervor.

Those driven from the temple, the scene of their nefarious and polluting traffic offered no resistance to the drastic procedure of Jesus in driving them from their seats of business. But the Jewish authority resent this act of Jesus as an unwarrantable usurpation of authority. They demand that he give his credentials for the exercise of such authority, over the temple. The priests in charge felt that they were clothed with full authority in the management of the temple and its affairs and any disregard of their prerogatives was a usurpation which they resented.

They said, "What signs showest thou unto us seeing that thou doest these things?" Nothing but a miracle would satisfy them. But no miracle would Christ perform to satisfy the vindictive demand of those whose moral obtuseness and spiritual blindness disqualified them to judge of the presence of the divine in him. His answer was prompt, courageous and profound. Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." (Ver. 19.) The answer is enigmatical, a sort of parable calculated to baffle those who were too stupid to see the sign in the work which is done. They could not discern the divine authority in the deed itself. On our Lord's reply he uses a different word for temple, a word meaning the central sacred building, in which the priests officiated, the sacrifices were offered where God was resident and approachable, propitious and forgiving through the blood of atonement and the intercession of the high priest.

Here in types, shadows, and symbols, the spiritual realities of the Messianic times were set forth. The incarnate Lord, as an investiture of the divine and the human, God and man, in inseparable union, summed up in himself all the symbolisms and types involved in the structure, furnishings, and performances of the temple. In him God is accessible, propitious and forgiving. In him is high priesthood, sacrifice, intercession, energy, cleansing, sympathy, and fellowship. By virtues of all he, in form and personality and Messianic activity, has cleansed the temple, and defined its position in a system of shadows and symbols, which are to be displaced by the realities of the spiritual order. Such an answer fell upon ears of stone. They ridicule his answer, and seek to show its absurdity. Void of spiritual perception, they had no spiritual vision. Their forms of worship, and service, which they scrupulously observed, had no spiritual outlook. These were an end in themselves. They materialized their whole system of religion at the cost and loss of all spiritual apprehension, and spiritual realities. They said unto him, "Forty and six years was this temple in building and wilt thou raise it up in three days?" This reply ended the controversy. Jesus would not parley with those whose moral and spiritual blindness made them incapable of moral earnestness, whose ignorant conceit blocked the way to instruc-

tion in divine realities. Here we have the beginning of that cleavage between Jesus and the Jewish authorities which continued to widen and deepen, culminating on the one hand in the crucifixion of Christ and on the other in the rejection of the Jewish nation; a cleavage which the centuries have not closed, unabridged, it separates Israel from the offer of life eternal in the Christ of God.

These last words spoken of the temple, though enigmatical, were given a hospitable place in the memory of his disciples, the meaning of which they were willing to bide their time. They were words whose meaning must be wrought out in the death, resurrection and exaltation of a newly found Teacher, Lord and Saviour. "When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the Scriptures and the word which Jesus had said."

COLDWATER

Pastor Frank Moody Pursuer of Oxford, Miss., did the preaching in the meeting at Coldwater. Those of you who know Brother Pursuer, know that the preaching was well done. He is truly a great preacher.

We had nine additions to our church. All came professing faith in Christ. Two young men visited here during the meeting, were converted, returned home and I understand they have united with the church.

—E. S. Flynt, Pastor.

ARKABUTLA

Pastor James Collins Richardson of Forest, Miss., did the preaching in the meeting at the Hopewell Church, Arkabutla, Miss. He conducted a vacation Bible school in connection with the meeting. Brother Richardson is a past master in this work. He had only a week and could not do much more than demonstrate the work. We were surprised to note the amount of work that could be done in one week.

We had five additions to the church. All came professing faith in Christ.

—E. S. Flynt.

MT. OLIVE, AMITE COUNTY

We began our revival meeting here last Sunday, July 27th, and closed July 31st, with four additions to the church.

Our pastor, Brother J. W. Mayfield, was assisted by Brother J. P. Harrington of Crystal Springs. He did the preaching in a most wonderful way. His messages were accompanied by the Holy Spirit and brought sinners to repentance and Christians to their duty. Pray for us that God may continue to lead us in advancing the Kingdom work here.

A member, —P. J. Williams.

"I hear your uncle died and left all he had to an orphan asylum?" inquired Maria.

"Yes," replied Edith.

"What did he have?" questioned the first.

"Fifteen children," responded Edith.

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Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

The Evangelist's Main Dependence

By "evangelist" I mean the individual who preaches in a series of evangelistic meetings. By "main dependence" I mean the outstanding thing upon which he relies for success humanly speaking—and especially for visible results. Every evangelistic preacher has his main dependence—the one thing upon which he relies for visible results. One has only to study the preacher's methods a little while to be able to see clearly what his main dependence is. Some are commendable—fair—right—worthy—God-honoring—Spirit-invoking; others are not. Some bring results that are lastingly helpful; and some in their after-effects are a lasting curse. I cannot exhaust the entire list in this article—the few indicated below being set down by way of examples, merely:

1. Organized Effort

They who depend upon organization for their visible results are almost as helpless without it as a commanding officer in the army is helpless without soldiers. But organization being their main dependence, they know how to organize, as a rule—and are as adept in handling their machine as a general is in moving his men of war. Or, to change the figure, organization is to them what the old-time grist-mill was to its operator. And people are poured like corn into the hopper! But what comes out as grist depends wholly upon what is put in as corn!

I should say then (not in the spirit of a cold critic—God knows) that the visible results of purely organized effort are liable to be sadly inflated.

2. Personal Work

Many of our foremost evangelists depend almost wholly upon this method for visible results. Most anything that's decent will do for the sermon—provided everybody "gets busy" in personal effort. They do not stress organization—but effort. In fact, they believe so strongly in personal effort that the more nearly the scene in their after-meetings resembles pandemonium the better they seem to be pleased. I have witnessed scenes in the "after-meetings" of this character which impressed me this way: "God's Spirit hasn't the shadow of a chance here!" Certainly the people were sincere—but sincerity wrongly directed defeats the Holy Spirit in the effective use of the Word of God. And while such strenuous, persistent efforts produce visible results, the sad feature is that the lasting qualities of so many of them are bad.

3. "After-Meetings"

This plan as a method of getting visible results is not bad, in my judgment. Many of the most successful soul-winners of the world make much of this method. They say that Mr. Moody always seemed

a bit impatient of the balance of the service—often even including his sermon. In the "after-meetings" he was a past-master. Just think of the limitless opportunities of such an occasion! Granting that the "after-meeting" follows immediately the preaching of the real gospel, I should say that this is one of God's Ebenezer-occasions. Here impression easily becomes expression; the unknown becomes known; the hidden becomes apparent; the invisible becomes clearly seen.

But in the absence of the main thing—the preaching of the real Gospel in the power of God's Spirit—method No. 3 amounts to nothing more than No. 1.

4. Sensational Manipulations

There are those among us who depend almost wholly upon this method for results. They inject into their "services" all the tin-horn excitement of a Ringling Brothers' circus; the jokes and near-vulgarity of a cheap tent-show clown; the contortions and jumping-jack features of a 10-cent vaudeville entertainer. And the people come! They listen! And through that strange something in human nature known as "personal magnetism" they become contagiously affected—not effected. There are results—but my honest opinion is that they are not of the Spirit of God.

5. Emotional Excitement

This is the main dependence of many otherwise good gospel preachers.

Of course, the Christian religion has a great deal of human sentiment in it—rooted and grounded, as it is, in the death of a human mother's son at the youthful age of thirty-three. And nothing has a more rightful appeal to the human emotions than has the Christian religion. These two facts offer a tempting opportunity to preachers to leave reason and common sense and honest judgment, and make their appeal mainly to sentiment and the emotions. And while I would be the last to unjustly criticize our good brethren, yet the sad fact is that many of them yield to the temptation. They build their revival sermons around stories and incidents and illustrations which appeal strongly to the emotional in life—death-bed scenes, grave-yard stories, heart-breakning goodbyes, and the like. And in order to make their pathetic stories cover their ecclesiastical wants, in many instances they suffer themselves tempted to the point of enlarging upon the facts in a pious fictional way. Why? Because, like Uncle Remus' rabbit that climbed to the top of a tree, they "are just 'bleged to", in order for the story to get results!

6. Billingsgate

Some of our evangelistic preachers seemingly proceed upon the theory that the quickest way to get results is to make everybody mad. Consequently, abuse, billingsgate, fault-finding, and such like, take the place of the gospel in their preaching. They are like the doctor who always first threw his patient into fits—and then cured the fits. They first make 'em mad—and then administer a few mild doses of gospel

soothing-syrup—and report unparalleled results.

The ancients said truly: "Whom the gods would destroy they first make mad." But the gospel says truly: "Speak the truth in love"—Eph. 4:15. They were recently telling me of a man whose name often appears in the daily press whose entire stock in trade, practically, is most bitter denunciation and abuse. And in one of his meetings the pastors went to him privately and asked him to leave off his abuse and preach the gospel. He tried it for a time or two—and couldn't make it go! Then he dropped back into his old style—and stirred the natives. The papers reported a great meeting. One of the pastors told me that if his congregation recovers from the set-back sustained by the meeting in a whole twelve months he will be much pleased.

7. The Gospel

I speak with an emphasis born of what I have seen time and again: The pure, unadulterated, unaided gospel, preached with a vigor born of one's absolute confidence in it as "God's power unto salvation", is by all odds the best dependence the preacher can have, even in the matter of visible results. Organization, personal work, the "after-meeting", and all the rest—if right at all—are worthy aids, to be sure—but they can never, never take the place of God's plan, as expressed by that prince and patron-exemplar in the realm of evangelistic preaching: "I determined to know nothing among you save Jesus Christ crucified."

MISSISSIPPI COLLEGE

Many friends throughout the country will be greatly interested in the contents of the enclosed letter from Barney M. Thames, assistant pastor to Dr. Zeno Wall of the First Baptist Church, Goldsboro, North Carolina. How fine it would be if many of our ex-service men would follow his worthy example in strengthening the lines of Mississippi College. May his tribe increase in a wonderful way.

Very sincerely yours,

—J. W. Provine, President.

FIRST BAPTIST CHURCH

Zeno Wall, Pastor

Barney M. Thames, Assistant-Pastor

Goldsboro, North Carolina

July 22, 1924

Dr. J. W. Provine,

Dr. M. O. Patterson,

Clinton, Mississippi.

My dear Teachers:

I do not know whether or not, under the Laws of Mississippi, I would be permitted to consign my Bonus Insurance to Mississippi College. If it be lawful to do so, I should be glad to make Mississippi College the full beneficiary to my policy. I believe there are many ex-service Mississippi College men who would be glad to do likewise, were it merely called to their attention. I have been giving the matter prayerful consideration, wishing to do the finest thing possible for Mississippi College, and desire that you give the matter such consideration as you feel led, and then write me. I would like to see the matter brought to the

attention of all ex-service Mississippi College men with the idea in view of enlisting as many of these policies as possible.

As for myself, I can never live long enough to pay the debt I owe to either of you, nor can I pay the debt I owe to Mississippi College; but I can show my sincere appreciation of you and your work, your deep influence upon my life and the lives of so many men and women. I love the college and am interested in its future, and I pray that in some way I can be of effective service to the college until I go home.

Thanking God for you, praying His richest blessings upon you and your work, and hoping to hear from you immediately, I am

Fraternally yours,

(Signed) Barney M. Thames.

WARNERTON, LA.

Rev. J. J. Mayfield of Magnolia, Miss., came to us at Bogue Chitto Church at Warnerton, La., on Sunday, July 20th, to preach for us during our revival meeting. He preached twice a day for six days. We had great crowds, good attention, and a spiritual uplift for the entire church. There were 29 additions to the church, 25 for baptism. At the close of the meeting twelve splendid young people surrendered for religious work. One was a young man for the ministry, and two were young ladies with very bright futures for definite work—one for home field, the other for foreign field.

Brother Mayfield is a safe and sane preacher. He stays by the Book, and speaks with power of the Spirit of God.

—W. F. Hutson, Pastor.

MT. PLEASANT, TEXAS

Brother D. W. Hodges, formerly pastor at Houston, Miss., and who has recently entered the evangelistic field, has just closed a meeting at the First Church in Mt. Pleasant, Texas. There were sixty-seven additions to the church, most of whom were grown people, and by conversion. Virgil Posey of Jackson, Miss., former director of music at the Second Baptist Church, directed the music, and organized what is thought to be the largest booster band on record, having in attendance two hundred and eight boys and girls. There were numerous conversions among the boosters, some twenty uniting with the church, many others not doing so because their fathers and mothers objected on the ground that they were too young. Mr. Posey will accept engagements for the fall and winter months, to direct the music in evangelistic campaigns. He has the most thorough training possible to secure in America, under the greatest teachers, a thorough knowledge of church choirs, and church music problems, and endeavors to leave every church with better and more completely organized music and choir. Mr. Posey is highly endorsed by all with whom he has ever worked, and is consecrated to the task of developing the best of music in church choirs.

—Reporter.

HELPING A NEIGHBOR

On last Monday I went to Brother Richard Campbell, to help him in a meeting of a few days in a little church out from Grenada, New Goshen, that had been very much discouraged and without a pastor for some time, a large part of their membership having moved to the Delta within the last two or three years, leaving them weak and discouraged. Brother Campbell accepted the care of the church a few weeks ago and is making a splendid start toward bringing them together and starting them out to do business for the Master. He began the meeting on Sunday and I went in on Monday night and stayed till Friday night. We had one for baptism and the membership seemed to be greatly strengthened and encouraged for a fresh start in the Master's work. They started a Sunday School and a B. Y. P. U. and say they intend to make the Lord's work interesting around there in the days to come.

Brother Campbell is a young pastor, this being his first pastorate, but he bids fair indeed to make one of our best pastors. Let's help him with our prayers.

I shall be busy on my own churches through this month with both revival meetings and normal work, running both together a part of the time. We are to hold one singing school, one B. Y. P. U. and one S. S. Normal and three meetings in my field during this month. Pray for us.

Yours in harness,

—H. C. Joyner.

BOGUE CHITTO

We have just closed a two weeks' meeting here at the Bogue Chitto Church, the pastor, Thos. L. Wooten, doing the preaching, and Paul W. Whitaker of the Dement Quartette of the Baptist Bible Institute, leading the singing, all being done very acceptably to the church and congregation. The services were at 3:30 in the afternoon and 7:45 in the evening, and the congregations were exceedingly good for the hot weather, the house being filled at the evening service.

There were 39 additions to the membership, 18 by baptism.

Our church is moving forward under the leadership of the pastor; the prayer meetings have more than trebled in numbers, the Sunday School has gone over 100 in attendance, the first time in 15 years; there have been added to the membership prior to the meeting some 15 or 20 members, the salary has been increased beyond anything the church has ever paid and the pastor is being paid regularly each month, a thing almost unknown to our church in its history.

Sincerely,

—Reporter.

THE BEACH GROVE MEETING

Beech Grove is located in Claiborne County about eight miles southeast of Pattison. Brother T. G. Polk is the pastor and doing a real good work. It was my pleasure to begin a meeting there on the fourth Sunday in July. From the

very start until the close the Lord was with us; had very good crowds in the day time and better at night. We continued with them until Friday night. There were fifteen additions, seven by letter and eight by baptism. We enjoyed the week very much, for Brother Polk and his people left nothing unturned to keep us from having a great time. May the Lord richly bless the pastor and his people.

—T. J. Latimer.

NEW SIGHT BAPTIST CHURCH

This church is located midway between Wesson and Brookhaven, not far from the Illinois Central Railroad. It is only seven months old and has a membership now of about 80. They have no church house, but use the New Sight Consolidated School building for public services. Dr. C. C. Carroll of the Baptist Bible Institute is the pastor and gives that church two Sundays a month.

There are some items of interest about this young church which the Baptist denomination of Mississippi ought to know. First, it was organized in January of this year for the purpose of ministering adequately to the New Sight Consolidated School district in which is located the model consolidated school of Mississippi. In its equipment, in its course of study, in the scope of its community interests, in its objectives aimed at, Superintendent Bond has called New Sight "the model consolidated school of Mississippi." The new church was organized to meet the needs of this community.

Second, at its organization the church felt keenly the importance of and the necessity for strong pastoral leadership in its program of ministering effectively to the community. They, therefore, secured at once the services of Dr. Carroll of New Orleans for two Sundays a month.

Third, the devotion of Professor and Mrs. O. F. Grantham, head of the school, not only to the school, but to the church as well and to every community interest, has made such a church possible. Their consecration and Christian liberality in giving themselves and their means to the church and community are a marvel to that community.

Fourth, there is a golden opportunity before that church and community to lead in the solution of our growing country church problem. The people of that district and many other districts of Mississippi have solved their rural school problem in a fine way, consolidating the small schools into one thoroughly equipped, efficient institution. There ought to be the consolidation of many of our small, struggling country churches into one strong militant organization, and the concentration of our Baptist forces and material resources in strategic country centers for aggressive conquest. In the New Sight Consolidated School district there are approximately 1,000 Baptists. What marvelous possibilities in this host of Baptists, if their resources and efforts were concentrated in one place! Let this group of Baptists walk together with one accord and continue steadfastly in the apostles' doctrine, a modern place of worship

could be erected speedily, adequate for the growing needs of the community; a pastor's home could be built; a great pastor could be located on the field; God's people of that section could be led on to glorious conquest for the Lord. I am wondering if this opportunity is not the Master's challenge to the 1,000 Baptists in that district to lead in the solution of our country church problem.

—M. O. Patterson.

BAUGH

Mrs. Ellen Angeline Baugh was born July 11, 1850; died July 14th, 1924. She was married to Dr. A. S. Baugh November 22nd, 1866. To this union were born four children, three daughters and one son. Laura Baugh died in June, 1917. Dr. R. B. Baugh of Polkville; Miss Nola

Baugh of Cohay, and Mrs. Blanche Vinson of Magee are left to mourn her death.

She professed faith in Christ and joined the Springfield Baptist Church in 1874. Both Mrs. Baugh and her husband were in the organization at the Beulah Church. She has been one of our best members until her death. She dies in the faith ready to go. She was buried in Polkville cemetery after services were held by J. L. Boyd, B. H. Herring and myself.

—D. W. Moulder, Pastor.

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L. I. MILLS, Secretary, Petersburg, Tenn.

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Hattiesburg, Miss.

Summer School June 3 to August 2.

East Mississippi Department

By R. L. Breland

The revival at Elim, Yalobusha County, is in progress this week. The writer is assisting their good pastor, Brother Shepherd, in the meetin.

Elder R. A. Kyle did the preaching in the revival meeting at Pine Grove, near Coffeeville, last week. We hear good reports from the preaching and the meeting, but results thereof are not in. Brother Hendricks, who has been pastor there for fifteen years, is pastor there still.

The Sunday School Training School will begin at Coffeeville Sunday, August 17th, for a five day session. Brother Mark Lowry and Mrs. A. F. Byrd are the teachers. We are hoping that all Yalobusha County churches will have workers present.

The revival at Pilgrim's Rest Church will begin the third Sunday with the writer to assist Pastor Kyle in the meeting. Pray for the meeting.

Pastor G. H. Suttle did the preaching in the revival meeting at Oakland Church, Newton County, the first week in August. Knowing the pastor and people as we do we are confident that the meeting was a blessing to all.

The church at Hope, Neshoba County, held its revival meeting the fourth week in July. The pastor was not privileged to be present, so Elder H. W. Shirley of Philadelphia did the preaching. Letters have come from Brother E. B. Turner and Sister Mary Sharp telling of the wonderful preaching and the glorious meeting. Thirteen were baptized and nine received by letter. Among other good things said in these reports were the following: "We surely had a great meeting. So glad you sent such a wonderful man this way. The people at night could not near all get in the house." To God be the glory.

I read the other day in a magazine where a practicing physician said: "Prayer is a safety valve for the mind and the soul. If Christianity were applied to our everyday life, it would so purify and vitalize the race that at least one half of our sickness and sorrow would disappear. . . If you are looking for a religious mind cure—and it is the only short cut to health that I know of—get a religion that will not only heal your body, but that promises to do something for your soul. And it is my personal belief that the religion that does this most effectively is the simple, old-fashioned Gospel of the Lord Jesus Christ." Surely this doctor has a fine idea of the real thing in life. May more of them learn this truth.

I have in my possession "A History of the Rise and Progress of the Baptists of Alabama" written in 1840, by Elder Hosea Holcombe, Jonesboro, Ala. I am wondering if Hosea Holcombe is an ancestor of our own Holcomb preachers of whom our state is so justly proud. It is true we find an "e" at the end of his name that is not found in the name of our Holcombs, but a century often takes more than one letter. Is this history valuable to Baptist history and are there many volumes in existence? Are some of the questions that rise in my mind. Who will answer? Among the first Baptist ministers mentioned coming to that state early in the last century were John Nicholson, John Canterbury, Zadock Baker, R. Shackelford, W. Eddins and Bennett Wood.

Union meetings are coming in for considerable discussion in the Baptist Record these days, and this is well; for there is no surer way to destruction for Baptists than in unionism. I have had experience with union meetings recently that convince me that nothing of any real benefit comes to Baptists by taking part in them.

MEETINGS

Oak Grove

On the fourth Sunday in July I joined Pastor C. W. Black of Shivers, Miss., in a meeting with the members of the Oak Grove Baptist Church, Jeff Davis County. This is one of the younger churches of the county, is positively Christian, and aggressive in its Kingdom activities. The women have already paid their pledge to the Campaign and the men have a conscience on their part. Four young people united with the church by experience of grace.

Brother Black, the pastor, is one of our choice young pastors in the younger group. He has by choice chosen to cast his lot with the country churches and the rural fields. We pray God's richest blessing upon pastors and people engaged in their protracted meetings.

Branch

This church is located in the extreme western part of Scott County. Brother Mack Hughes of Polkville, Miss., is the pastor. Though small, this congregation ranks among the progressives, a Sunday School, B. Y. P. U., and a W. M. U. I was with these people in their annual revival services on first Sunday and week following of August. There were two singing schools and two other protracted meetings near, yet a fairly good interest was manifested. Sixteen persons united with the church. These people love their pastor, who is a young man of fine personality and natural ability. With additional preparation which he proposes to get God will use him mightily in His work.

—J. C. Richardson.

BETHEL

We have just closed our meeting at Fairview, or Bethel, in Sunflower County. Rev. D. A. McCall of Lyon, Miss., did the preaching. The Lord led "Scotchie" in a wonderful way with this noble people to a great

victory. We had twenty-one for baptism, ten by letter and four more to come for baptism.

We have a graded Sunday School doing fine work. Our B. Y. P. U. was organized this year, May 11th, with fifteen members, and now has 57 members. Lee A. McPhail of Mathiston taught a B. Y. P. U. Study Course in connection with the meeting. The majority of the union received diplomas.

This is a wonderful section of the country. There are people enough in the radius of the church that we were permitted to preach to from three to five hundred every night, and large crowds every day.

The revival was a great spiritual feast to the entire country.

—B. F. McPhail, Pastor.

Each in His Own Tongue.—The correspondent of a large business concern had been invited out to dinner by a friend. At the table the host asked him to say grace. It was a new experience, but he was not to be found wanting.

"Dear Lord," he began, "we thank Thee for all Thy favors of recent date. Permit us to express our heartfelt gratitude. We trust that we may continue to merit Your Confidence and that we shall receive many more blessings from You in the future. Amen."—Store News.

PLEASANT HILL

We have closed one of the best meetings in the history of Pleasant Hill Church, Greene County. We had twenty additions, nineteen for baptism. Every phase of the organized work was helped. They are to reorganize their B. Y. P. U., also organize a Young Men's Prayer Meeting. Pastor Loftin, who is do-

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J. W. PROVINCE, Ph.D., LL.D., President

Clinton, Mississippi

ing some good work in Greene County, is feeling good over the meeting.

—A. L. O'Brian.

SAVE For Education

Distribute over many years the burden that will come later in providing education for your children by saving regularly a small sum each week now.

\$5.00 per week in our Savings Department at 4% will give you \$3100.00 in ten years.

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THE HARRISON COUNTY BAPTIST ASSOCIATION TO BE ORGANIZED

It has been decided that instead of having the Gulfcoast Association, embracing the counties of Harrison, Hancock and Jackson, to have three associations, one for each county.

Hancock and Jackson Counties have already organized into county associations and on last Saturday afternoon, July 25th, the Baptist pastors living in Harrison County and a few laymen met in Pastor W. A. McComb's study at the First Baptist Church of Gulfport, and decided to have the first meeting of the new Harrison County Association meet with the First Baptist Church of Gulfport, Miss., on Tuesday evening, September 9th, at 7:30.

The women of the association are asked to meet at 10 A. M. the same day and transact their business during the fore and afternoon, and then the Harrison County Association will meet at 7:30, and after organization the associational sermon will be preached by Pastor S. G. Posey of the First Baptist Church of Biloxi.

The program has arranged to give all of Wednesday morning, September 10th, to missions and Pastor McComb is asked to prepare the report. Wednesday afternoon will be given to social and benevolent work, and the night hour will be devoted to Christian education. It is planned to give two full days to this meeting, Tuesday and Wednesday, and it is hoped to have a large local and county attendance as well as a number of representative visitors. (Jackson County meets Thursday and Friday at 10:00 A. M., September 11th and 12th, and Hancock County meets at 10:00 A. M., Saturday and Sunday, the 13th and 14th.) —W. A. McComb.

SCOOPA BAPTIST CHURCH

The church at Scooba began a series of revival services on June 1st, and continued to June 8th. Rev. J. I. Oxford of Atlanta, Georgia, did the preaching. Brother A. J. Darling, pastor at Fulton, had charge of the singing.

There are few men who can preach a purer and sweeter gospel than Brother Oxford. He knows the Lord and understands how to make the message clear and plain. He had the people hungering for the next service.

Brother Darling was at his best in the leading of songs. He sings the gospel into the hearts of the people.

The visible results of the meeting are: Six were received for baptism. The church was revived and inspired with a new vision. The pastor and people were glad to have these men with us. —A. C. Furr, Pastor.

BINNSVILLE BAPTIST CHURCH

On July 20th our meeting with the Binnsville Church began with Rev. A. J. Darling of Fulton doing the preaching. The meeting closed on Friday night, the 25th, with ten public professions and four joining by experience and baptism.

Brother Darling is a good preach-

er and delivers his messages with power. He believes what he preaches, and calls for the people to get on the Lord's side, and be men and women for God.

This church has five acres of cotton planted, and it is looking good. Also some of the ladies have chickens and turkeys growing for the Lord. We are looking forward to a better day for the church.

—A. C. Furr, Pastor.

CEDAR GROVE

We have just closed our revival meeting at Cedar Grove Baptist Church, about three miles northwest of Newton, with nine additions to the church, four upon profession of faith and baptism, and five by letter.

Brother C. M. Grayson of Magee did the preaching for us in a most wonderful way. His messages were accompanied by the Holy Spirit, and they brought sinners to repentance and Christians to realize more fully their duty to the Master's work. Brother Franklin of Jackson led the song service and was as fine as could be. We have invited Brother Grayson and Brother Franklin to be with us again next year, the third Sunday in July.

—W. L. Gibbs and B. B. Speed.

N. D. HEARN

Whereas, on the 11th of July, 1924, the death angel again entered our church, claiming the spirit of our brother, Mr. N. D. Hearn; and

Whereas, the church realizes that it has lost a most useful and faithful member; therefore be it

Resolved, that we extend to the bereaved family our deepest sympathy.

Resolved, that a copy of these resolutions be published in the Advertiser and the Baptist Record and a copy be sent the bereaved family, and a copy be spread on our minutes.

Mrs. M. H. Roberts,
C. W. Mothershed,
Renshaw Thomas,
Committee.

DIXON

On the fourth Sunday in July Brother R. D. Pearson came to us from the Seminary in Fort Worth. He led the singing and did the preaching in an earnest, masterful and winning way. "The Booster Band" was at its best. The choir did much to help the meeting. There were twelve additions, eleven for baptism and one by letter. The church is greatly revived, the B. Y. P. U. strengthened and is planning a study course as soon as Pastor Barnes can be with us.

Pastor C. W. Barnes will enter Mississippi College at the opening of the session. Brother Pearson was our pastor during the three years he spent in Clarke College, and will graduate from the Southwestern Seminary next spring. Let's bring him back to Mississippi.

—Agnes Gardner.

APPRECIATION OF BROTHER W. H. MILLER

The Clinton Baptist Church wishes to give this testimonial of apprecia-

tion of our lamented Brother Wm. H. Miller, who passed away Sunday, July 6th, at his home in Clinton.

It is with pleasure that we recall his residence with us for many years, and can now witness to his loyalty to Christ; his love of truth; his devotion to a high standard of righteousness; his faithfulness to the church; his exemplary personal conduct, and his steadfast faith in and faithfulness to his Lord and Saviour Jesus Christ.

We never knew him to fail of attendance upon the worship in God's house, when it was practicable for him to be present. We had no member more generous, according to his means, than he in contributing to the church building. He greatly rejoiced in its completion and was anxious to see it relieved of debt. He was a constant contributor to the 75 Million Campaign, and desirous of the church doing its full share in it. He deeply loved the Bible, and was familiar with its teaching, was a true believer in and an advocate of its teaching.

We shall miss his presence with us, mourn his loss and shall endeavor to imitate his example of faith and faithfulness. He has fought the good fight, and kept the faith.

—Clinton Baptist Church.

GRENADA

I have just returned from an eight days' meeting with Dr. I. P. Trotter and his good church at Crenshaw. The second day of our meeting we had to seek new quarters in order to accommodate the crowds. The Methodist people were courteous and kind enough to lend us their church building and we greatly appreciated it. The Mississippi Quartette led the singing. I have heard many quartettes, but this one is as fine a bunch of boys and among the best singers I have ever heard. They love the Lord and delight in singing for His Glory. The Lord gave us 27 additions to the church, most of them being people past middle age. Dr. Trotter is doing a good work at Crenshaw. The church and people seem to be happy as a result of the meeting and we are thankful to God for it all.

I have lined up the above quartette with meetings up to September 2nd. If any church or brother desires them for a meeting beginning September 2nd to September 12th, write me at once. They will leave about the 15th of September for the Baptist Bible Institute, where they will be in school next session.

Yours for greater victories,

—W. E. Farr.

HARRISVILLE REVIVAL

A very successful revival meeting closed here Friday, July 25th. Our pastor, Brother S. T. Courtney, was assisted by Brother M. P. Jones of Georgetown. Brother Jones preached some very forceful sermons. Much interest was manifested and the church greatly revived. Thirteen new members were added to our roll. Our church is in a thriving condition. We have a real live, well attended Sunday School.

—W. G. Barlow, S. S.

IN MEMORIAM

Miss Fannie Bell Boothe

Mountain Creek community, surrounding neighborhoods and many friends at the Baptist Hospital, where she had been taking training for the past two years, were made sad by the going away of one of the most lovable Christian girls in the community, on July 18, 1924. Fannie Bell, the oldest child of S. S. Boothe, was always faithful and kind to her sisters and two brothers, her mother having gone on several years before. Her great ambition was to be useful in the world, and that the younger ones might be also, of which she often spoke. We thought we needed her. She was doing a great work for humanity, though God needed her most. Everyone loved her, her sweet smile, kind and unselfish disposition was touching. Such people do not die, but go to be with God. Through our tears we rejoiced at the beautiful tribute paid by the pastor and Dr. H. M. King.

"As sweetly as a child whom neither thought disturbs, or care encumbers,
Tired with long play at close of day,
Lies down and slumbers;
She set as sets the morning star,
Which goes down behind the darkened West,
Or hides obscure among the tempest of the sky,
But melts away with the light of heaven."

—Mrs. E. Laird.

Called to Rest

God, desiring to add another jewel to heaven's brightness, sent the death angel on the morning of April 21, 1924, and called Sister J. W. Huff to be with him.

She was born November 29, 1849, having reached the age of 74 years. Sister Huff was a member of the Mize Baptist Church at the time of her death. She was a true and devoted Christian and we greatly miss her. She, being old and somewhat feeble, was often denied the privilege of attending church, but we believe that she is today enjoying the fellowship of Christian people around God's throne.

She died of pneumonia, while visiting her children at her former home, Sylvarena, Miss. All that friends and loved ones could do was done, but God knew best, and he took her to yonder shining shore, where sickness, pain and death are feared and felt no more.

She was the mother of eight children, five daughters and three sons, one daughter having preceded her to the grave. Her children are fine Christian characters, and her husband a true Christian gentleman.

We sometimes think what a glorious thing it would be if we could only keep all the family fold together until some bright spring day, the birds a-chant, the waters a-glitter, and then could all together hear the voice of God, and, hand in hand, pass over the river of death. But no, no! It is one by one he calls us home. It may be spring time or midnight;

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it may be alone or suddenly; but loved ones fear not God is there. Death is a bitter, crushing thing, yet to Christians it is sweet.

"Weeping may endure for a night, but joy cometh with the morning."

"All things work together for good to them that love the Lord."

"The Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears."

A friend,
—Mrs. M. P. Hopkins.

BIBLE STUDIES

By C. M. Sherrouse

The Bible, the most ancient, the most extraordinary book, contains self-evidences of its supernatural divine origin. It presents a personal deity, external, self-existent, omniscient, omnipotent, omnipresent, immutable, and infinitely holy. Created man, uninspired by the Holy Spirit, could not have such a conception of his creator. The Bible reveals a personal Saviour, Jesus Christ, the Son of God, human and divine, "who loved us and gave himself for us" in sacrificial death upon the cross.

"Jesus paid it all,
All the debt we owe",

And redeemed us from the penalty of a violated infinite law; rose from the grave, and ascended to heaven as our great high priest, where he "ever liveth to make intercession" for all who believe and trust him. The Bible makes known to us a divine, personal Holy Spirit, whose office work is to convict of sin, of righteousness, and judgment; to regenerate, enlighten, lead and comfort all penitent believers. No book approximates the Bible in teaching the tri-personality of the Godhead. It exhibits truthful pictures of man, his disobedience, his rebellion, idolatry and depravity. Complete in itself, unchanged, and unchangeable, this Book of books has lived for centuries indifferent to praise or reproach. It unerringly and authoritatively records the Creation, history and destiny of man.

"The widest learning, nor the acutest ingenuity at criticism has ever discovered in it one single demonstrable error of fact or of doctrine." I challenge the unbeliever to disprove the following statement: The man, whose life conforms to the teachings of the Bible, is the best man in any community, in all relations of life.

Today it can summon adherents by thousands, from every quarter of the globe, who would surrender all they possess rather than be deprived of the Bible. "In Genesis God appears out of eternity, resplendently majestic; Creator of creation. In Revelation, heavenly intelligencies cast their crowns at his feet, crying, "Thou art worthy to receive glory and honor and power!"

FLORA

The Flora Baptist Church and the community at large has just closed one of the best revivals that the church has had in several years. There were thirteen members by profession of faith and one by letter.

The pastor, Rev. E. V. May, had invited Dr. J. W. Storer of Greenwood, Miss., to assist him in the meeting. The Doctor was taken sick a few days before coming to Flora; and after preaching one sermon, was again taken sick the first night of his arrival, so had to return home. The pastor tried to get help but couldn't.

The young men's early morning prayer meeting was being held at 7:30, and the chain of prayers each morning was offered in behalf of the pastor. Each and every member prayed that the Holy Spirit would come in our midst, and give us one of the best meetings that we have had in some time. Our prayers were heard, and showers of blessings came upon us.

I don't believe I have ever heard any stronger sermons preached and more earnestness used, and Brother May's appeals to the unconverted, and those who were living in sin. Large congregations greeted the pastor at each service, and prayerful attention paid him. The singing was conducted by Mr. David M. Hughes and wife of Newport, Kentucky, who are singers of reputation, and their splendid solos and duets seemed to have captivated their hearers. These singers were so well liked that on the last night a rising vote of thanks were extended to them, and they were also invited back to help in the singing next year.

The pastor, Rev. E. V. May, will begin next week a series of meetings out at his Lula Church, which is three miles west of town. And the Christian people are now offering prayers for the success of the meeting.

—Hal. J. Jones.

UNION

Our meeting started the third Sunday in July and ran for twelve days. It was a season of gracious refreshing from our Father.

Dr. H. L. Martin of Indianola did the preaching. To say this is to say that it was done well, and the Lord rewarded his labors, in the salvation of eighteen souls and bringing to consecration many of his people. There were thirty-eight additions, eighteen by baptism, nineteen by letter and one by restoration. We praise God for this meeting in our church.

Mr. B. A. Booth of Mathiston led the singing to the delight of all. He is a fine consecrated young man. I recommend him to any church needing such a worker.

There were three thousand eight hundred and forty-seven chapters in the Bible read during our meeting, and the women have decided to have a weekly prayer meeting for themselves from now on. My prayer is that the work shall continue to move forward. We ask the prayers of the brotherhood of our state.

—G. O. Parker,

MEETING AT QUENTIN

Quentin, Mississippi, was named by its builder, Mr. "Bob" Moreton, for Lieutenant Quentin Roosevelt. It is a sawmill town where the Baptist people are led in the work of

the Lord by that veteran of the Cross, Rev. C. H. Mize of Silver Cross. The meeting was held there during the week following the fourth Sunday in July. Hot, dusty, hard work but a glorious victory for Jesus! Brother Mize—God bless him—and his people, by their prayers and co-operation, make the hardest work a veritable joy. More than a score of members were added to the little church, and many lives were further dedicated to the work of the Lord.

We are this week in a glorious meeting with Brother H. C. Clark of Bay Springs and his good people at Hickory.

—L. Bracey Campbell,
Wesson, Miss.

LINE CREEK

Our meeting at Line Creek the second Sunday in July was conducted by Rev. J. L. Boyd of Magee, one of the best preachers and workers I have ever had with me. Prof. Moody Purvis led the song services, and was great singing. We had seven additions to the church, five baptized, and two by letter. They paid out \$535.00 during the meeting for their help, singer, and pastor, and the balance of the church debt on building. This is a happy church out of debt.

They have one of the best country churches to be found anywhere. It was a great meeting. The Lord be praised. —D. W. Moulder, Pastor.

LUCEDALE

July 13th found me in the thriving town of Lucedale, Miss., county seat of George County.

George County soil produces all Southern products, and they reach their highest yields here. The crops are the best I have ever seen anywhere, or at any time. Cotton, corn, cane and velvet, and Soy beans are among the leading crops.

The Baptist Church at Lucedale is lead by Rev. J. H. Winstead, who is a young and progressive pastor. He is doing things in a great way. I had the pleasure of preaching to a large congregation both in the morning and evening.

Monday, the ever wide-awake pastor and I began our family canvass for the Record. In a few days, of faithful work we succeeded in securing fifty-two subscribers for the Record.

During my stay in Lucedale, Brother Winstead and I visited County Line Baptist Church four miles south of Lucedale. Rev. J. W. Rooker is pastor of this church. At the time of our visit they were in

the midst of their meeting with Brother Thornton doing the preaching. There were twenty-two who professed faith in Jesus, and followed Him in baptism, Brother Thornton doing the baptizing. The church was greatly revived.

The meeting at Lucedale Church was to begin Wednesday evening, July 23rd, with Dr. P. I. Lipsey to do the preaching.

—L. E. Lightsey.

CONCORD CHURCH, SMITH COUNTY

Meeting began Sunday, July 20, closed Thursday. Twenty-two were added to the membership, of whom eleven were baptized. C. S. Moulder is the efficient pastor. This is a splendid country church, having sent out some of our leading preachers and others. It is a community where they have not failed to make cotton—the prospects this year are fine.

—J. L. Boyd.

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DANIEL J. BLOCKER, President,
Rome, Georgia.

THE TESTING TIME IS HERE

In one association where considerable "moonshine" is being made and where many churches give little and nothing to the cause of Christ four churches have recently disbanded. This report comes from a representative of one of the churches.

In another association where "white Lightning" and "Holy Rollers" are to be found the following report comes: "Two churches dead; another nearly dead; anti-Board churches, two; Hardshells, one; will do nothing for the Cause, two; will do very little, seven."

Two churches—one full-time and another half-time—say they will make no promise to denominational work for next year.

*We have over \$715,000. to raise by
December 31, if we reach our quota
for Mississippi, and \$1,500,000.
if we pay our pledge in full*

Not a single one of the seven causes but what is in great need of funds at this time.

We have come to the testing time. Shall we weaken in the face of dead churches, anti-Board, Hardshell, Holy Roller, weak and other non-cooperative churches? Shall we weaken when the possibility of victory is in sight? Shall we weaken when the seven causes: Foreign, Home, and State Missions, Christian Education, Hospitals, Orphanages, and aged preachers are all appealing to us to save them?

Tests of the following are now on:

1. A test of our loyalty to the causes.
2. A test of our fidelity to promises.
3. A test of our love for Christ and His cause.
4. A test of our denominational spirit.
5. A test of our pastors' ability to lead in a great cause when the spirit of many members has run low. I would join another church if my pastor should weaken now.
6. It is a test of our courage in the face of opposition.

We must not falter. Many have already said: "My church will raise its quota for this year and will reach the 1925 goal". Let this number increase. Such as these have kept the Cause moving forward. We can if we will to do it. A church will follow a hero. We must not back down. We are going to show now what we really are as layman and as preachers.

R. B. GUNTER, Corresponding Secty.

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